The Revolution.

"What, therefore, God hath joined together, let not man put asunder."

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Poetry.

THE SURPRISE.

"She is dead!" they said to him. "Come away;
Kiss her and leave her; thy love is clay."

They smoothed her tresses of dark brown hair;
On her forehead of stone they laid it fair;

Over her eyes, which gazed too much,
They drew the lids with a gentle touch;

With a tender touch they closed up well
The sweet, thin lips that had secrets to tell;

About her brows and her beautiful face
They tied her veil and her marriage-lace,

And drew on her white feet her white silk shoes,
Which were the whitest no eye could choose!

And over her bosom they crossed her hands—
"Come away," they said, "God understands!"

And then there was silence, and nothing there
But silence, and scents of eglantere,

And jasmine, and roses, and rosemary,
And they said, "As a lady should lie, lies she."

And they held their breath as they left the room
With a shudder, to glance at its stillness and gloom.

But he who loved her too well to dread
The sweet, the stately, the beautiful dead,

He lit his lamp and took the key
And turned it. Alone again—he and she.

He and she; but she would not speak,
Though he kissed, in the old place, the quiet cheek.

He and she; yet she would not smile,
Though he called her the name she loved erewhile.

He and she; still she did not move
To any one passionate whisper of love.

Then he said, "Cold lips, and breast without breath!
Is there no voice, no language of death,

Dumb to the ear and still to the sense,
But to heart and to soul, distinct, intense?

See now; I will listen with soul, not ear:
What was the secret of dying, dear?

Was it the infinite wonder of all
That you ever could let life's flower fall?

Or was it a greater marvel to feel
The perfect calm o'er the agony steal?

Was the miracle greatest to find how deep,
Beyond all dreams, sank downward that sleep?

Did life roll back its record, dear,
And show, as they say it does, past things clear?

And was it the innermost heart of the bliss
To find out so what a wisdom love is?

O perfect dead! O dead most dear!
I hold the breath of my soul to hear!

I listen, as deep as to horrible hell,
As high as to heaven, and you do not tell!

There must be pleasures in dying, sweet,
To make you so placid from head to feet!

I would tell you, darling, if I were dead,
And 'twere your hot tears upon my brow shed.

I would say, though the angel of death had laid
His sword on my lips to keep it unsaid.

You should not ask vainly, with streaming eyes,
Which of all death's was the chiefest surprise;

The very strangest and suddenest thing
Of all the surprises that dying must bring."

Ah, foolish world! O, most kind dead!
Though he told me, who will believe it was said?

Who will believe that he heard her say,
With the sweet, soft voice, in the dear old way:

"The utmost wonder is this—I hear,
And see you, and love you, and kiss you, dear;

And am your angel, who was your bride,
And know, that though dead, I have never died."

Our Special Contributors.

THE TYPE HUSBANDS OF AMERICAN STORIES.

BY MRS. EMILY E. FORD.

In our earlier articles we spoke of British matrimony as gathered from novels by British authors. We attempted to collect and condense the English idea of woman from their writers of fiction. This was done rather in a suggestive than exhaustive manner. There are bushels of English romances, and the marital relation is often historied.

It seemed best in preparing this slight comparison of conjugal life in England and America, drawn from novels, to limit it to the best authors of each nation, and also to the middle classes of society as the great representative class and the best for our purpose.

We have in America no positive hereditary rank. There are families here with roots that can be traced, though under ground, and who have a history, but we have no nobility nor privileged class. This shuts off from our use some of Bulwer's aristocrats, who were high born, high bred, and carefully and delicately touched to fine issues. Also some of Mrs. Oliphant's and Mrs. Gaskill's shrewdly-drawn, right-minded mechanics, as shown in Agnes and Mary Barton, and even Dickens' John Peerybingle must be omitted, since we have no novels which can furnish parallels to these Lords or these workmen, and we must, therefore, leave them out of the comparison. Indeed there are few American stories that treat of domestic life wholly and strictly on this side in comparison to English and German novels. We have nothing to compare with Gœthe's "Elective Affinities," or Madame Dudevant's many romances, or even Anthony Trolloppe's "He knew he was right." But there are four novels of American origin where the relation of husband to wife is treated with such delicacy and dignity, with such a sense of the wife's rights without yielding the husband's, that they will answer as an expression of American sentiment and principle.

"Emily Chester" and "Opportunity" were written by a woman. She was a young authoress, we heard at the time, living somewhere in the middle States. These stories are full of feeling, of fine analysis of character, of natural incident, and show at once imagination and culture. We will not speak of the faults of these books here, but give their plots: In "Emily Chester," a young girl almost alone in the world, marries, in a dream of sadness and in wretched health, a man for whose intellect she has strong admiration and sympathy. She is unconscious of her own needs, of her own tastes; partly from undeveloped youth, partly from the exhaustion of ill-health, which makes her passive and glad of protection. Her health comes back; she rouses from her grief to find what she would have known before, if she had thought of it at all, that the personal characteristics of her husband are very disagreeable to her. She keeps this knowledge sternly to herself until by accident he discovers it. An old lover who was congenial to her in every way, but who has not the commanding intelligence of her husband, returns soon after, and she finds him attractive, and gravitates toward him unconsciously. The struggle between right and wrong begins. She walks among burning ploughshares, and they scorch not so much as the hem of her garments. But the picture of her honor and truth in these circumstances is only less beautiful than that of her husband's consideration, delicacy, and unselfishness.

"Love took up the harp of life, and smote it on all its chords with might;
Smote the chord of self which trembling, passed in music out of sight."

There can be nothing better than their mutual behavior under these circumstances. She cannot love him, but she honors him in deed and spirit. He does love her, and honors her equally.

In "Opportunity," a man marries, under a mistake, a sweet girl who loves him, and desires more than life to make him happy. More courageously unselfish than her English prototype in "Sooner or Later," she demonstrates her devotion, and saves his life from a wreck and his soul from despair. Her gentle, delicate ministrations soothe his stricken spirit, and though we are apt to feel that she who accepts a heart once filled with another's image takes a defaced shrine, yet we must remember that to be a nurse—a nurse to the sick, suffering and wounded demands high qualities. If a girl in the pride of her youth and beauty accepts this office, there must be deep love and self-sacrifice.

These husbands are full of the nobility of self-control. Douglass in "Opportunity" is heroic as Max in "Emily Chester." Both have faults to expiate—Douglass a fault of impatience, of impulse; Max a fault of contrivance. He knew Emily Chester did not

love him when he married her; but he plans, and circumstances assist their marriage. But he thought he could make her love him, and there was his mistake. To be sure, good women often learn to love good men as husbands, whom they have undervalued as lovers, but it is a dangerous experiment to try; and that pride of love is better that demands as much as it gives. Douglass made the other mistake, often a more fatal one, and bravely lives it through into peace and happiness.

These novels could never have been written abroad. They are essentially American, and full of the best tone of American feeling.

The clever books, "My Daughter Elinor" and "Miss Van Cortlandt," have never yet been owned by their author. We think a man wrote them, for the intercourse, the conversations, dialogues and relations between the men are too spontaneous and natural for a woman's hand. We think some bright, good young man wrote these books—some man with household ties strong upon him—for his *good* heroes have almost a feminine moral sense and delicacy. Was it Coleridge who said: "In the rugged faces of the bravest of England's admirals, especially those of the adventurous discoverers like 'Dampier,' there was a large feminine element?" The upper classes are well drawn. "My daughter Elinor" and her father, Rosa and her husband, are nice pieces of character-painting. But the background and filling in are execrable. He empties the lunatic asylums and homes for idiots upon the pages, and among these odd, ill-balanced people he places his heroes and heroines. His imagination is at fault, and his experiences in every-day life could never have introduced him to such men and women as he makes his minor characters but in connection with some such charities.

These are essentially modern novels—novels of to-day—like those of Shirley Brooks. The conversation is chaffy, and fun is the cover of feeling. One quite wearies of spice in reading them, and longs for some straightforward, plain talking; as it is grateful to a cook whose mouth is fatigued with high seasoning, to restore the tired organ with plain milk, and refresh her power of taste.

Clive Farnsworth, the hero of "My Daughter Elinor," commits a sin in early youth. Afterward he meets Elinor, and loves her. She captivates his fancy, fulfills his ideal of noble womanhood, and unconsciously loves him. His sin finds him out; he puts himself in Elinor's hands, and she urges expiation. He makes amends. His wife lives and dies happy, exquisitely, thankfully happy in his protection and tenderness. At the end of the story he marries Elinor.

In "Miss Van Cortlandt," a wife, in her husband's absence, falls under the suspicion and scandal of a whole village. His trust is sure and untouched, and he seeks her with the reputation of an elopement upon her; and without one word of blame, of reproach, of mistrust, even of forgiveness, for her carelessness of appearances, brings her back to his home. This episode of Alan Forrester and his wife could never have been conceived on the continent. It is nobly, purely, distinctively American. A husband uses his powers, his rights, not to subdue and torture an innocent woman, but to exalt and protect her. It is unparalled in any foreign book we know. All his wife could say was, "You are so good to me!" If all good women who are good—who mean to be good—instead of jealousy or doubt, coarsely or finely put; instead of constraint, of watching, of surveillance, however tender, still that of the jailor—could find such absolute trust, such entire sympathy; instead of the feeling of selfish possession, life "would be changed into something rich and strange."

These stories are steeped in our national sentiment of domestic life. Clever as they are—bright as is their promise—we should not notice them but for the one thing in which they are alike, and in which they differ from Continental and English works. In them there is the same law laid down for the husband as wife. The same rules of morality govern their lives. What is sin for the woman is sin for the man. Here comes in the idea of equality, and marriage is noble and complete.

As we close these articles, and end our botanizing in romance land, it may be proper and pleasant to pass from fiction to fact, from the novel to biography.

In the love life of old John Winthrop, Governor of Plymouth colony, and Margaret his wife, as portrayed in the letters handed down to us, we find a choice development of conjugal love and family life. He was English in birth and training—American in history and achievement. Both countries claim him, and he does honor to both. In him—a man, not a figment, a body and soul, and not a picture—we find realized the noblest possibilities of our united races. And with our thoughts back from cloud land, we return to the actual through this firmly trodden historic path.

AMERICAN WOMANHOOD.

BY AN AMERICAN WOMAN.

We are glad to welcome into the ranks of what may be termed "strong-minded" literature a work with the above title, which treats the "woman question" from a philosophical standpoint. The author, Dr. Jackson, a well known reformer and hygienist, has been trained, both by his old-time work in the anti-slavery reform and by his present position as physician-in-chief of a large remedial establishment, to look upon the world as it is. If wrong exists, it is to be righted. If people are sick, they are to be made well.

The majority of the world are not willing to accept existent facts; they will not look things squarely in the face. The world is, in fact, divided into the "if" people and the "is" people. The first of these wander into the realms of fancy to find their standpoint. The second accept what comes before them as real—look forward to results and, perhaps, backward to cause. These last are the moral philosophers of the world, and in their ranks are found all reformers. They are of the prophets.

Plenty of "if" books have been written in regard to the demands of the women of to-day, but "American Womanhood" is the first work which treats of woman's demand of wider opportunity for herself from a physiological standpoint.

The first chapter is entitled "A Peculiar Type," and opens thus:

"The American woman is a new or original type of womanhood. In no other country, nor in any other age, has the like of her ever been seen. * * * In the combination of her vital forces she is widely different from the women of ancient or modern Asiatic or European civilization. Justice to her forbids comparisons with either of those types of womanhood. Substantially she stands alone; and if brought alongside of them, it should be by way of contrast, not of comparison. If she is to be measured, in order to be made to take proper place in scale or rank, it must be done in reference to archetypal forms."

Thus laying down his premises our author brings out his rule, and gives us the brain measurement of women of the past and the present. He finds the animal faculties to be less developed in the women of this age than in those of the past—the intellectual faculties more developed.

He says:

"The style of the American woman's physical organization is such that *physiologically* she has needs for the largest bodily freedom; the combinations of her intellectual faculties are such that she needs the full use of her powers for her own benefit; the quality and measure of her spiritual endowments are such as demand her recognition alike in the family, society, church and state."

She is so utterly unlike the women of other times and countries, that standing as she does by herself, she must be considered by herself.

He does not content himself with mere assertion, but like the boldest of the realistic philosophers, he gives us measures and statistics, and from them he draws his deductions. The American woman's brain in front of her ears is relatively much larger than the brain back of her ears. Her brain-nervous system is much larger than her nutritive-nervous system. Her head is large in proportion to the size of her body.

The three classes of women which are accepted by the mass of mankind as true types of womanhood, and by whom the American woman is constantly advised to model herself, are the Greek woman, the Roman matron, and the Jewish wife. The Greek woman Dr. Jackson terms a brood mare, the Roman matron a suckling she-wolf, the Jewish matron a human slave, and each one in her physical, mental and moral characteristics entirely diverse from the American woman.

The human intellect being supposed to have reached its highest acme of development during the period of Greek civilization, the American woman and the Greek woman are contrasted. The American woman has a much larger development of brain in front of her ears and on top of her head than the ancient Greek woman; consequently, the American woman's intellectual and moral sentiments are much greater than were those of the Greek woman. The head of the ancient Greek woman, from front to rear, in the largest part, measured 20¾ inches; the American woman's head measures 21¾ inches, a difference of one and a quarter inches in the size of the head.

But it is not altogether to the size of heads that we look when seeking evidence of intellectual and moral development, but more particularly to the part of the head where the weight of the brain lies. There were men in Massachusetts whose heads were of greater size than Webster's, but no man with Webster's expansive forehead, and no man was Webster's equal in intellectual endowments.

The American woman has a much larger development of brain in front of her ears than back of them, while the back head of the Greek woman much exceeded her forehead in size. From the orifice of the ear on one side, over the skull just above the eyebrows, to the orifice of the other ear, the Greek wo-

man measured 12¼ inches, the American woman 13½. From the orifice of one ear, over the top of the head, to the other orifice, Greek 14¼, American 16 inches, showing a much greater development of brain in the intellectual and moral regions of the American woman's head than in the ancient Greek woman's.

From the orifice of one ear, on a line with the orifice backward around the head, to the orifice of the other ear, and on a line with it, Greek 13¼ inches, American 12 inches, the animal portion of the Greek woman's brain exceeding that of the American woman an inch and a quarter. These differences in size of their respective heads, considered each as a whole, and of the frontal brain of each to its back brain, make for each characteristics widely different from each other; so great, indeed, that, says Dr. Jackson, "taking mankind from the commencement of the Christian era, the Greek woman of the period of the highest Grecian civilization is not so far removed from the woman of the lowest savage or barbaric life as is the American woman of to-day removed from the Grecian woman of the period of the highest Greek civilization."

Dr. Jackson finds no nationality whose women show so small a difference in measurement around the head, from front to rear, the tape passing just above the ears, and around the waist—the tape passing around the body, at the pit of the stomach—as do American women. This equality of measurement between the head and the waist is not found in modern foreign-born women; neither was it the case in the ancient Greek, if we accept the Venus de Medeci as approximating in form to the ancient Greek woman. As far removed as is the American woman from the Greek, just so far is she also from the olden Roman and Jewish woman.

Dr. Jackson's head measurements have not been made upon an isolated few, but upon more than 8,000 American women, residing in twenty States of the Union; he has also examined many thousand foreign-born women, thus convincing himself that the American woman of to-day is of a peculiar type, essentially differing from women of ancient or diverse nationalities.

Dr. Jackson carries his statistics and measurements still farther, and declares that out of this common American type of woman a still superior variety is growing, at present comprising about one-quarter of the whole. This diversity at first struck him with surprise, and when he began fully to comprehend that a fourth part of native-born women were physically, mentally and morally diverse from, and superior to, the remainder, he was much astonished, and began to study their individual characteristics, which he found to be equally diverse, leading him to look upon this class as a new development, "essentially the product and outgrowth of freedom, the tendency of liberty, when dealing with vital organisms, being to create original forms, which are the outgrowth of principles of liberty applied to individual life."

Although at every epoch of civilization Dr. Jackson finds women diverse from the mass, yet not until the "strong-minded class of this republic arose has any people shown among its women a sufficient number of persons so materially diverse from the generality as to acquire a peculiar nomenclature."

Of them Dr. Jackson says:

"I now come to the consideration of a class of women who, in all their elements of character, are to me more interesting than any class which America produces. They are so,

"First, because of the peculiarities of their organizations.

"Second, because of the intrinsic human strength which they possess.

"Third, because of their great necessities for peculiar development by reason of their peculiar organizations."

Dr. Jackson places these "strong-minded" women where the "ifs" do not, upon the basis of a common humanity, and carefully distinguishes between their *human* and their *sexual* characteristics.

Proceeding philosophically, he first asserts general principles. He perceives that woman is primarily a human being, with all the needs of a human being, and as such, requires to be treated, firstly, as a human being in whom the distinctively human qualities predominate over the sexual. Human nature in mankind he recognizes as more influential, and more worthy to be considered in the adjustments of civilization than the sexual nature possibly can be. He perceives that God has created both men and women with certain general needs, desires and capacities which bear no relation to sex. An eternal good is promised upon certain conditions to humanity, not to sex. Hunger, thirst, sleep, are needs, not of sex, but of humanity. Family, society, government, religion, are all human needs. Woman being like man essentially human and incidentally sexual, it is a sin against the laws of God to treat her as essentially sexual and incidentally human—as great a crime against her as it would be against a man to treat him as essentially male and incidentally human. Humanity, in both man and woman, underlies sexuality. Woman's relations to religion, to government, to society, to family, are primarily and fundamentally those of humanity—secondarily and relatively those of sex.

This "strong-minded" class of women, Dr. Jackson says, "bear physiological marks of a peculiar organization. The more highly developed of them show a great tendency to longevity, great power to resist disease, great physical endurance with only a moderate quantity of food. In this they differ from the average level of American women. Then, too, it numbers in its ranks some of the very best reasoners which America has produced, while both the average American man and the average American woman have each small reasoning faculties.

The "strong-minded" type of American women Dr. Jackson finds to have a very large frontal brain—quick to see, acute to hear, sensitive to touch, of acute sense of smell, and particularly susceptible to the impressions of taste. He affirms this "strong-minded" class of women to be separated from the mass of American women by as wide distinctions, and as marked diversities of physical organization, as the highest grade of Englishman is separated from a New Zealander.

"The intellectual and moral difference between a well educated Anglo-Saxon and a New Zealander is no greater than the physical difference, and this is so great as to render a like development of character between the two impossible. The difference in the shape of the head, in the organization of the heart, in the size of the lungs, in the size and vigor of the organic nerves, in the make-up of the bones and muscles, is such that no intellectual training, nor moral opportunities, nor religious culture, nor social advantages—though they were the same—could make an Englishman and a New Zealander substantially alike in individual characteristics.

The Anglo-Saxon, with his high developments and peculiar organization, is capable of comprehending a higher order of truths than is the New Zealander.

The "strong-minded" women of America, with their high developments and peculiar organization, are also capable of comprehending a much higher order of truths than the great mass of either American men or American women. They "are the more advanced portion of womanhood in our country—have larger, broader, nobler and more extended views than the mass of American women have; they represent larger capabilities, more thorough practical capacities and much greater intellectual competence than the mass possesses; they are lavishly endowed with intellect, vigor, and moral virtue, and this as a necessary consequence of their peculiar physical forms and mental and moral organizations. That these women are what they are by virtue of the essential characteristics of their natures, and being such by *nature* they can in no wise prevent themselves from being what they are, while the peculiarities they show are greatly to the credit both of human nature and of liberty, and are pre-eminently necessary in order to save the womanhood of the country from rapid rottenness and ruin."

After farther treating of the competency of these women, Dr. Jackson declares the duty of the government towards them to be a full recognition of their personality. The standard of judgment to be applied to the mass of women cannot be applied to them. The fuller women's powers the greater their needs; for every faculty some use is co-existent, but under present conditions these women are bound to respect the rights of others, while their own rights are unrespected. They are held amenable to justice by laws which are unjust to them. Penalties are affixed to their conduct, while at the same time their personality is ignored. It is attempted to make of them good citizens while denying to them the duties of citizens.

Liberty is defined as the use of all one's faculties and powers, undisturbed by anybody as long as in their use such person disturbs nobody; but under governments liberty can only be assured by statutory authority. All other liberty is that of sufferance, not of recognized right. By lack of this statutory authority, which, through the ballot, shall recognize woman's personality, this higher class of American women are restrained by law from the full use of their faculties.

Food, drink, air, dress and many other topics bearing upon woman's condition and development are treated in this work. They all merit attention, but cannot be discussed within the limits of a single newspaper article. The book is worthy of a large circulation, and should be widely read.

WOMAN'S POSITION IN THE NINETEENTH CENTURY.

BY S. P. L.

Women's position in the present age, as Miss Anthony has said, is "half slave," and to be half slave one might as well be whole slave. Some timid, imbecile dames, without a thought above a new bonnet, or an idea beyond a new

dress, would assert that it needs no amelioration, contented to be drones in the bee-hive of creation as long as their equanimity is not disturbed or their good fortune changed. The velvet-robed and palace-housed, the rich man's daughters and the opulent merchants' wives, care naught for woman's independence; the hour of trial has not yet reached them; no! it is the hard working woman, the half paid seamstress, the weary female shop-clerks, with their worn-out spines and tired feet, who are calling on their stronger sisters with the Macedonian cry of help. England's noble ladies have found on their side of the Atlantic they have no political rights, and are arming themselves for a conquest by words and active demonstrations. From Egypt the wail is heard: veiled women are demanding their right to air and sunshine—to the use of their own eyes; they are restive under Eastern surveillance; they object to Mohammedan seclusion. Only let the engine of progress steam through barbarous countries, and women will arise to throw off the mantles of servitude, the veils of masculine will.

As woman stands forth in our own country now, she is half, not a whole, in the scale of humanity, a weaker vessel, an idea quoted as from Divine authority; but scriptural revelation and sacred history are diametrically opposed to any such views. The principle of Providence is that of equality; this is the whole sentiment displayed in God's government. The supposition of a woman's position being subordinate or inferior is a thread-bare apology for an undue power coming from usurpers. The notions of Egyptian task-masters, Hindoo heathenism, Chinese degradation—all remnants of the dark ages—have now passed away before the luminary of progress, upon the sole basis of the Bible, that barrier between barbarism and civilization. We are enabled to define woman's true position by this unerring test of Divine authority; there she appears in the same grade as man, is rated as a creature, the same aspirant for rewards, the same recipient of punishment; nothing essentially different is she classed or made lower than her fellow men. Man and woman are just as much joined together as the holy trinity of the Godhead; equally as indissoluble—what no man can, must or should put asunder without a violation of equal rights. If there is any superiority, she rather rises higher in the scale of humanity; she might claim to herself nobler privileges, a wider range of usefulness. Here she stands, in the present hour, with the same amount of brains, the same amount of corporeal ability, mental capacity, toiling at the like drag-wheel of work for a like livelihood, with unequal pay, unequal wages, unequal liberties, for the flimsy reason of sex—the more foolish one of prejudice.

The position of tax-paying women should force them to some definite movement to redress their wrongs; for their attitude while living under an American government of the broad platform of "no taxation without representation" is a false one, and non-resistance to wrong is a sure sign of innate weakness.

Woman can hold property; convey it by deed; be administratrix and executrix; yet she must not vote, or resist any public swindling of her own funds. That property is protected is only an excuse in extenuation of an apparent inconsistency. It is natural a woman holding personal or real estate should be equally as desirous as men that able, honest, faithful persons should be elected to protect a similar interest and legislate for a similar benefit. Our present officials are reveling in feastings at banquets spread by woman's earnings, wrested boldly from her without the power of a negative. The city vaults are filled with coin wrung out of women's purses; the long army of wily politicians are clamorous for aggrandizement at the expense of widows and orphans. If woman's position, as at present, be dependent, ruled and swayed by the baton of man-governors, how is she in regard to loss of virtue? A faded lily, a drooping snow-drop, that never again can raise their white heads before the light of purity. To woman her shame is a living death; to man a sport that brings to him little remorse, no brand, no loss of reputation. The difference is simply a distinction of sex; the one is a woman, the other a man—never a celestial mandate of condemnation, but the cruel verdict of a terrestrial *charity*. For woman to be tempted is a world's enduring infamy; for man to sin is no world's disgrace. The wife finds herself in masculine possession as soon as the amen is given to the marriage ceremony. Possession is nine points of the law; she then is at the mercy of many a Bluebeard—her king and governor. "Thy husband is thy lord, thy life, thy keeper, thy head, thy sovereign." The demon power assumes control; its brutal grasp falls upon the victim; if more dove than lioness, the battle is all with the strong. This "taking of a woman down in her wedding shoes" is the universal policy; not to succeed is never "to tame the shrew." Ah! it is the wheel that grinds away the holiest emotions; the saw that cuts asunder hearts, that severs union of souls, that galls and chafes tender feelings, to end in divorce or desertion!

> "I will be master of what is mine own.
> She is my goods, my chattels; she is my house,
> My household staff, my field, my barn,
> My horse, my ox, my ass, my everything."

When it is demanded why marriage is unproductive of universal peace and contentment, we reply, it is the position of the parties concerned, of master and bondswoman. She is the drudge that drags the load to the mill of time; keeps the house, asking only the remuneration of clothes, food, fire and bed, a lease on life, by stated periods, for the recuperation of lost vigor and restoration of dwindled strength. There is always a sure rest in a certain early grave of overtasked womanhood.

> "Face forever hidden,
> Race forever run;
> Dust to dust, a voice saith,
> And woman's work is done."

What is to-day woman's position in regard to the possession of her children? She is at the mercy of courts. "Only is she certain of her own offspring when there is illegitimacy;" then a father sneaks away, unwilling to acknowledge his own flesh and blood.

Alas! poor woman, thy position in the nineteenth century is to stand on the pedestal of patience, or to battle for rights until liberty comes with the olive branch of peace, after the stormy deluge of man's jealousies and obstinacy—the olive branch which will bring also salvation to the hosts of women now standing before the American statue of Freedom; that statue wearing liberty's cap, garmented in woman's apparel, a sarcasm which ought to be wiped out as speedily as possible for the credit of a republican country. To conquer or die in the contest is our motto; we might add to our pioneers, "never give up the ship."

A WORD FROM A WOMAN.

BY E. S. W.

Woman has now nearly unlearned that fulsome doctrine that there is no higher aim in life than to sell herself to the highest bidder. Woman has now nearly unlearned the creed that she is the toy, the pet or the slave of her husband. She believes herself, not his superior, but his equal, and claims for herself, not superior, but equal rights. She desires also to have a voice in the affairs of government which she is annually taxed to support. She claims this—no more.

I am a woman. I do not claim that my sex are, without exception, fitted for any loftier posts than they at present occupy. I do not claim that they, having been educated to their present condition, would become another. Yet I do claim that these same weak, perhaps trifling, frivolous women, over whom I assert no superiority, can be fitted by education for positions *equal* to those occupied by men. Oh, you wise men of to-day, do you remember the fond mother who reared you belongs to this sex, whose rights you oppose; and do you reflect that in choosing a mother for your children, *she* too is one of them? "Therefore, I cry out, elevate her! And when the time does come, for come it will, when man and woman stand on equal footing, then, and not till then, can America truthfully wave her flag and prate of liberty!"

Foreign Correspondence.

LETTER FROM ENGLAND.

BY REBECCA MOORE.

MANCHESTER, ENG., August.

THE LADY STUDENTS AT EDINBURGH UNIVERSITY.

It is gratifying and encouraging to be able to record the continuous success of the lady students, who are characterized by some of our journals as that "intrepid little band who have had to fight their way against such odds at the University of Edinburgh." The official class-lists of the University and of the Royal College of Physician and Surgeons respectively have just been published, and the positions attained by the women students reflect the highest honor on their industry and intelligence. On a calculation of averages, it appears that a much larger proportion of women than of men has succeeded in satisfying the examiners and procuring high places in the class-lists. In the Natural History class, the highest name is that of a gentleman, who secured ninety per cent. of the attainable marks, and received the first medal. The second name is that of Miss Pechy, who won, but, as your readers are aware, did not receive the chemistry prize last session, and whose fame is now assured in science honors. Miss Pechy obtained eighty-eight per cent. of marks in the Natural History class, and was awarded the second medal. In the names which follow, ladies and gentlemen alternate

as far as the ladies go, but as they are only in the proportion of one to twenty-three numerically, it is evident, that as a whole, they represent a higher degree of individual power than their more numerous fellow students whose names fill up the lower numbers in the class. In the Botany class the ladies, as first year's students only, appear in the junior list. Mrs. Thorne headed the second-class honor's list with seventy-two, a gentleman had seventy-one, and Miss Chaplin had sixty-nine per cent. of the marks. Two other ladies are in the honor's list, and the two remaining lady students are classed as deserving of "favorable mention."

It is regarded as a most suggestive fact that all the ladies names are in the prize-list, while but twenty-three per cent. about of the gentlemen students have attained that enviable position.

In conclusion, I must not omit to state that the report explicitly declares that "in both classes all competitors were distinguished by mottoes only, so that even the professors knew nothing of the relative success of the students until the names were declared on the first day of prize-giving." This assurance must satisfy the most sceptical of the perfect justice of the awards.

CAMBRIDGE EXAMINATIONS FOR WOMEN.

The Vice-Chancellor of the University of Cambridge has just announced the result of the examinations which took place in the several centres last month. As stated in the regulations issued by the syndicate, "no class-lists will be published, but after each examination notice of the result will be sent to the name of each candidate." These announcements have been forwarded to some members of my family who competed, not without successful result, this year in the examination. The list now lies before me. Eighty-four candidates entered. Of these, twelve withdrew from various causes before the examination commenced, fifty-one satisfied the examiners, and twenty-one failed. Five of the candidates had passed successfully last year, and have this year taken up additional subjects. These examinations for women are especially prepared with a view to promote continuous study of successive subjects through successive years after the preliminary course has been passed. By this arrangement the advantages of the examination are placed within the reach of many whose numerous engagements would otherwise exclude them from going in. It is particularly valuable to young women who are preparing for the profession of teachers, as affording a test of thorough culture somewhat similar to that furnished by the French diplomas. The *status* of teachers in this country has been considerably lowered for want of such a test, and it is a hopeful sign that this means of supplying the *desideratum* has so far been successful. This is only the second year of the examinations for women, and the number of candidates has more than doubled. In order that you may see the nature of these examinations I give you the following list of the subjects:

GROUP A.

1. Religious Knowledge, The Bible, Paley, Hooker, Butler.
2. Arithmetic.
3. English History—Geography.
4. English Language and Literature.
5. A Short English Composition.

GROUP B.

A knowledge of Latin, Greek, French, German, or Italian.

GROUP C.

Euclid. Books I., II., III., IV., VI., and XI., to p. 21. The elementary parts of Algebra, of plain Trigonometry, of Statics, of Astronomy, of Dynamics, and the simpler properties of Conic Selections, treated either geometrically or analytically.

GROUP D.

1. Political Economy.
2. Logic.

GROUP E.

1. Botany.
2. Geology and Physical Geography.
3. Zoology.
4. Chemistry, theoretical and practical.

GROUP F.

1. Music.
2. Drawing, with a paper on the History of Art.

After passing in group A, candidates may be examined in other groups in subsequent years. No certificate will be granted to any candidate who does not pass in group A, and also in one of groups B. C, D, and E. A knowledge of two or more of the subjects in each group is required for a certificate of honor.

SIGNOR PALMA ON WOMAN'S SUFFRAGE.

The Lombard Royal Institute of Science and Literature recently awarded a prize to Signor Luigi Palma for his work "On the principle of Nationality in Modern Society." He has just published at Milan a volume no less valuable and important, in which he reviews the whole subject of popular elections. The title is "*Del Potere Elettorale nei Stati Liberi.* The author advocates the utmost possible extension of the electoral power as the most independent power of the State, the true arbiter and judge of all the other powers, and the just power in the State. But he requires, as indispensable qualifications, the independence and morality of the vote and especially "la coscienza del voto," the right understanding of the vote. The representation of minorities, the extension of the franchise to women and the existence of an Upper House are keenly discussed, and the chapters that treat of them are full of interesting information. Signor Palma admits that no question has puzzled him so much as female suffrage, but he considers it unreasonable that in a country where Elizabeth reigned, and Victoria is now Queen, women should be debarred from voting at elections of members of Parliament.

In Austria, according to the Imperial Patent of 1864, women as well as men vote in the class of landed proprietors, and in Sweden women also take part in the elections. In Russia, where every household is entitled to send a communal voter, women are often sent to vote as representatives of the family. The conclusions at which the author arrives are, that an identical system of representation cannot be adopted by all peoples and in all stages of civilization. The conditions of the electoral powers must naturally vary in different countries, but gradual progress should steadily be made towards the popularization of the suffrage.

Signor Palma considers that female suffrage is a question to be worked out in the future. He thinks it a very encouraging sign that Mr. Mill, and its other advocates in our practical House of Commons, should have obtained so many votes in its favor as the division lists at the second reading of the Women's Disabilities Bill this session show.

LADY SCULPTORS.

In addition to the bust of the Queen, by the Princess Louise, which ornaments the Royal Academy's new and beautiful exhibition room, the works of eight ladies have been exhibited in the sculpture gallery this year. You are, of course, aware that the admission of an artist's works into the Royal Academy's rooms is a distinction which is highly prized. The first efforts of the artists, therefore, unless very superior, rarely appear there. Most of the sculpture by women this year consists of portrait busts and statues made to order by practiced hands.

Mrs. Thornycroft, the well-known instructor of the princesses in this beautiful art, exhibits a bust of Alderman Pochia, late Mayor of Salford, near Manchester. It is an excellent likeness, and was executed for the corporation over which he presided when the struggle for woman's suffrage took place, which resulted in the trial before the Court of Queen's Bench, after the last circuit of the revising barristers. Mr. Pochia generously undertook all the appeal cases for Salford, and defrayed the expenses, which were very heavy, out of his own pocket. Mrs. Pochia, who is an ardent advocate for women's franchise is the author of a powerfully written pamphlet on "*The Right of Women to Exercise the Elective Franchise*," by Justitia, published 1855. Mrs. Thornycroft has also a marble statue of the son of G. Baird, Esq. Miss M. C. Adams has two busts, one of them of Queen Victoria. Miss Fellows has a bust of Elihu Burritt, a good likeness. She exhibits some other portrait busts also.

Miss M. E. Foley has a vigorous and very life-like bust of Mr. S. C. Hall. Miss C. Nathige has a beautiful "study of a head," and a bust of her father, late Secretary to the Deaf and Dumb Asylum, London.

Miss M. Rogers has a charming "Sketch from Life."

Miss Turch has taken a sentence from Sir Walter Scott's "*Woodstock*," and embodied it exquisitely in stone as "Alice Lee."

"She quietly took a small pitcher, and flinging a cloak around her walked out in person to procure Sir Henry the water which he desired."

At the annual exhibition in the picture galleries of the Royal Academy, which was closed for this season last month, about fifty women exhibited their pictures, all, of course, as is the rule of the Academy, "for the first time of public exhibition in London."

In my next letter I shall give you a kind of catalogue *Raisonne* of these works by women artists. They are interesting as practical results of diligent and pains-taking efforts, and both as regards the subjects chosen and the methods of treatment are suggestive in many ways.

Letters from Friends.

WHAT WOMEN ARE DOING.

While the leaders of the woman's movement have been vainly looking to the Republican party, to the Democratic party, to a sixteenth amendment, to State legislation, with the aid of the Press, with conventions and mass meetings everywhere, to help them to

the ballot, less than half a dozen women have gone quietly to the Annual Congress of the National Labor Union, (held in Cincinatti), not demanding the ballot, but simply the rights of labor, equal pay with men for equal work; and the justice of the demand was acknowledged.

As delegates we were received upon equal terms with men; we were placed upon nearly all the committees. We voted upon all the questions that came up, even to the expediency of forming a political party, and our votes were counted; and finally, one of our members was honored with the office of Second Vice-President of the National Labor Union and Congress.

Outside the work of the Congress, "the courtesy and gallantry due to the sex" was not forgotten. A carriage was provided by the Cincinatti Committee to take us to and from the hall where the sessions were held, We were also treated to a fine drive to Clifton, that most beautiful of all surburban retreats.

In conclusion, let me say as a woman, I am very sure that this will not be the last time we shall meet with the labor party in the halls of legislation. A DELEGATE.

OUR CAUSE IN THE SOUTH.

NEW YORK, Aug. 29th, 1870.

Dear Revolution: I have just received a letter from Newbern, N. C., which states that THE REVOLUTION is read with a great deal of interest in that section of the State, and by many sought after with "eager appetite."

There are many sympathizers there, and you may now and then find one who has the moral courage to advocate the cause of woman's rights with untiring zeal. In the eastern portion of North Carolina the people seem to have attained a certain degree of civilization. One finds them (of course there are exceptions) affable, friendly, courteous, and obliging, and pretty well versed in the general affairs of the day; but in the western portion of the State it is just the reverse. Ignorance is predominant, and it is a well-known fact that many of the people there do not know who is President of the United States at the present time; and I think if we had a few good workers there—in the way of woman's rights—it would greatly enlighten their ignorance, and be of incalculable benefit to the people. There are a few ladies in Charlotte who are doing their utmost for the cause, and they have worked many agreeable changes in behalf of our sex.

The letter also states that "THE REVOLUTION cannot be had at all times," and since it is almost indispensable to many of the people there, cannot some way be fixed so that the friends of the "Old North State" can have access to THE REVOLUTION?

SARAH F. GRANT.

FROM NORTHWESTERN MISSOURI.

ATCHISON COUNTY, Aug. 20, 1870.

Dear Revolution: Having been for some time a reader of your columns, and being a firm believer in the cause which you so ably advocate, I have felt it a duty incumbent upon me to publicly express to you my thanks for the admirable manner in which you so nobly and justly defend and sustain a doctrine so *dear* to the interests of every *true* woman.

To those within the pale of modern civilization, it may seem strange that there is a wide expanse of country here in Northwestern Missouri which has never yet been reached by woman's voice in vindication of her rights or wrongs; whose women, mostly farmers' wives, know as little of their *true* sphere and God-given rights as of the minute details of the Crimean war, and who are perhaps totally ignorant of the *existence* of such a paper as THE REVOLUTION. There are not perhaps over half a dozen numbers taken within the circuit of two or three counties, and as there are no prominent towns in our vicinity, lecturers pass us heedlessly by.

I have distributed the papers as they came among my neighbors, and have good reason to believe that through thy mystic influence, O, REVOLUTION! a number of *open* conversions have been made; and though *I* myself have no immediate reason to complain of being deprived of any right essential to my comfort and well-being, yet, feeling that right and justice ought to prevail, and that each one should contribute her mite towards the furtherance of the great cause, let me give you a hearty "God speed," feeling assured that a glorious future awaits you.

SUSAN W. BARTLETT.

Extracts.

AMERICAN GIRLS' VOICES.

After looking at our American girls it is almost always a disappointment to hear them speak. What they say is, perhaps, well enough, but the tone and mode in which they say it is not well enough. Their voices are commonly too thin and shrill, and when they are not, are pitched in too high a key. Sometimes they come through the nose a good deal more than is desirable. They have a metallic ring, or at least a reedy quality like the vox humana of the organs, and not that soft, low, and gentle quality which Shakespeare proclaimed 'so excellent in woman.' Climate has no doubt a good deal to do with this result, for the fault is most perceptible at the North, and least perceptible at the South; but carelessness has quite as much to do with it. Our mothers and teachers, we suspect, do not take much pains to train their children and pupils into good habits of enunciation. They are carefully taught to sing, but they are not carefully taught to read and to speak. Yet more than half the charm of all social intercourse depends upon the agreeable or disagreeable use of the voice.—*Putnam's.*

THE POSITION OF WOMEN IN THE CHURCH.

Woman is highly honored by the Bible, and as far as we can see she was always permitted to do what she could for the Church. The great and honorable women of the Bible we need not name. They acted a noble part as wise, excellent, efficient servants of God. Miriam and Hannah, Ruth and Esther, and many others were good and true laborers in the common work. They were pious, virtuous, wise in council, brave in action. The other day, while reading the Scriptures, we were struck with this passage:

"The Lord gave the word; great was the company of those that published it."

Gesenius renders the latter clause of this verse thus: "(Females) *announced the glad tidings to the mighty host.*" And Alexander translates the whole passage thus: "*The Lord will give the word; the women publishing it are a great host.*" He says: "There is obvious allusion to the ancient oriental custom of women celebrating victories with song and dance." Miriam in this manner celebrated the great victory over the Egyptian host when they were overthrown in the sea. We have no doubt of the correctness of these interpretations, and use them as merely suggestive. The word of God is not prejudiced against women. It treats them fairly and elevates them to fellowship with man and with God. Women, under the New Testament dispensation, were authorized to do what they could for the cause of Christ. They were *deaconesses*, and officially distributed the bounties of the church, and labored to do good to the sick, the widowed, and the poor. They were sometimes teachers or prophets before Jesus came, and the prophets plainly foretold of their efficient work in the time of Messiah. They ministered to Jesus, assisted greatly the Apostle Paul, opened their houses for preaching, and were always recognized as laborers together with the apostles in their work.—*Rev. B. F. Crary, D. D.*

TRIBUTE TO WOMEN.

The following excellent extract is from a speech delivered by the Hon. Pierre Soule on the bill authorizing women to act as sole traders:

"When I reflect on the conduct of many married men in California—their faithlessness to every vow which they made at the altar—how completely they fail in the performance of their duties—how virtuous and industrious, faithful and patient women are imposed upon by worthless brutes of husbands, as great tyrants at home as drunkards and debauched abroad, my respect for the sex prompts me to do all within my power to protect her rights and secure her happiness.

"I love woman; I have loved her all my life, through boyhood, youth, manhood, and mature years. I expect to love her all my life, and dying, to be found faithful to the same high and inspiring sentiments. For amid all the varied scenes, temptations, struggles, and hopes of existence, one star brighter than all others has lighted and guided me onward—if ever I had any high and noble ambition, the exciting energy has been in the approving smile coming from the eye of woman. And I judge her affection is this upon others.

"Gentle in her affection, yet mighty through her influence, her medium of rule is as powerful as the ballot-box, and she only needs the protection of law against those who have no law in their habits and propensities. She has ruled me from my boyhood with the soft and winning influence of her virtue, not her beauty. I remember my first love; my baby affections at four years of age. I have been in love nearly every month of my life since, save the dark and rayless days and years which succeeded the desolate heart, and made the heart too desolate. And never, sir, while I remember my mother, long since in her grave—I remember the night she died—ever, while I recollect my sister and the abuse that might have been theirs; never, while I hold in my memory one other, and her memory is all that is left to me—will I refuse to give my voice and influence and vote in favor of measures necessary to protect and cherish the fairer and better portion of creation, against the passion, neglect and abuse of my sex. I hope the bill may pass."

WOMEN DOCTORS IN EUROPE.

No less than nineteen young women are studying medicine at the University of Zurich, in Switzerland. All of the subjects of instruction — anatomical and surgical, as well as medical—are treated of before the students of both sexes, and that without the least embarrassment. Indeed, the officers of the university, after a six-year's trial, report that not only is there no disturbance or difficulty of any kind as a consequence of the association of ladies and gentlemen on precisely equal terms, but that, on the contrary, better order and decorum on the part of the gentlemen are the results. At Vienna in Austria, at Moscow

in Russia, and at Paris in France, the same plan of educating the sexes together in the medical schools is pursued, and with the same happy results. Possibly some of the professors of the New York and Philadelphia medical colleges may live to be ashamed of their mean and selfish opposition to woman physicians. But whether they do or not, it is as certain as it is that there will be future generations, that the business of administering to the sick will ere long be mainly in the hands of women. Every year adds to the number of women who are attending medical schools, both in Europe and in this country; every year witnesses an increase of the number of women physicians who are engaged in successful practice, and every year lessens the public prejudice and diminishes the social barriers against women's pursuing the healing art as a vocation.—*Health Reformer.*

THE NURSE OF THE CRIMEA.

[The editor of THE REVOLUTION is happy to have received from London, and herewith to reprint, a copy of a letter by Miss Florence Nightingale to Sir Harry Verney concerning the care of the sick and wounded in the present French and Prussian war.]

AUGUST 2, 1870.
Anniversary of Sir Sidney Herbert's death, Nine years ago.

My dear Sir Harry Verney: In answer to your twice-urged inquiry respecting the society for help to the sick and wounded in this awful war (may God's best blessing go with it as must the sympathies of all who have a heart in their bodies,) what strikes me is this:

This lamentable, this deadly war, has found us without any organization wherewith to proceed at once to the assistance of our suffering brothers and sisters across the Channel.

There is, nevertheless, an organization in existence, having branches among other places, in Berlin and Paris. There is, I believe, a common code of regulations pointing out the kind of supplies which ought to be sent to the field hospitals, together with the steps to be taken to ensure their neutralization and distribution. Had we in this country proceeded with the same activity as has been shown on both sides in this war, we should not be calling meetings to inquire what ought to be done, and where the funds ought to come from.

We have no practical knowledge of how to go about the work ourselves, but we can assist those who are engaged in it. I would venture to suggest (if this has not been done already, which probably it has), that an active business committee be at once formed. Funds must, of course, in the first instance, be obtained, and while this preliminary and necessary work is being done the proposed committee should communicate with the branch organizations in Paris and Berlin, and obtain from them the requisite information (if not yet obtained) as to the kind of supplies they require and most want, and that these be made up, according to the patterns, with as little delay as possible, and placed at the disposal of the branch organizations in the two capital cities, to be by them distributed according to the necessities of the hospitals on both sides at the seat of war.

If supplies, in kind, are sent from this country to the seat of war, it would be necessary to obtain the neutralization until they arrived at their destinations. Persons in charge of them would need safe conducts.

If the two (French and German) branch organizations require only money, the whole work would be simplified by sending money only, and allowing the respective branches to expend it. I need only suggest, because Englishmen will always see fair play done, that the most rigid impartiality should be observed in the division of funds. There will probably be a demand for efficient nurses, both men and women, and in this probability I would venture to say from my own experience, that any who undertake such work must not be sentimental enthusiasts, but downright lovers of hard work. If there is any work which is simple, stern reality, it is that of waiting on the sick and wounded after a battle in war hospitals, attending to and managing the thousand and one hard, dry, practical details which, nevertheless, mainly determine the question as to whether your sick or wounded should live or die. If there is any nonsense in people's ideas of what hospital nursing is, one day of real duty will root it out. But are they capable of one day of real duty? There are things to be done and things to be seen which at once separate the true metal from tinkling brass, both among men and women. And then comes long, patient, unremitting, ceaseless toil, anxiety, and responsibility for those who can bear it. Let persons who may wish to serve in this work examine and test their own motives and fitness. I feel compelled to say this because we have no organization and no nurses or other agents. But to those who can in any degree estimate the true greatness of the work, and would wish to join in it, I would say let them offer themselves. Let the committee keep a register of such, when satisfied as far as they can be of fitness; and such can then be sent out, under arrangements made with the local organizations, to where they are most wanted. If I could rise from my bed of illness so as to be of any use, I should before now have been off to wherever the authorities would accept my services to where most they are wanted. If I cannot, there are better than me who will be able and willing to go under this awful emergency which has come over Europe. Those who are bone of our bone and flesh of our flesh, our brothers and our fellow Christians (oh, that I should have to say it!) are met face to face in the deadliest struggle of our time armed with every instrument of destruction which the latest science has placed in human hands. Can we stand idly by, and take sentimental part either on one side or the other, in the face of all this suffering? Ought we not rather to think only of one thing—the suffering, incalculably greater than anything our eyes have seen, or our ears heard, or that it has entered into our imagination to conceive? And when we think of the peasants, taken from their harvesting to fight; the whole organization of labor broken up; the women and children starving and helpless, we see the misery of war doubled and trebled tenfold by want and scarcity, ought we not to go to the relief of such suffering on which ever side, in which ever race, we find it, wherever we are allowed to go to it? I have put down, because you asked me, the most elementary considerations—certain that these and a great many others and much further steps will have been taken by the able and earnest men who I rejoice to see form the committee of aid. May God bless them!

Pray, believe me, ever your affectionate,
FLORENCE NIGHTINGALE.

Gossip.

Mrs. Adela McKeon is an independent candidate for Congress from a California district.

Laura Keene has joined the Catholics, and was baptized recently at St. Paul, Minn.

The State Librarian of Michigan is a woman. Mrs. J. E. Tenny makes an excellent officer.

Rosa Bonheur is engaged in painting the favorite dog of the Emperor Alexander II. of Russia.

Queen Victoria subscribed $2,500 to the English fund for the aid of sick and wounded by the war.

Mrs. Van Cott received fifty persons into the Methodist church at Greenfield on probation, Sunday, twenty of whom were baptized.

Mrs. Livermore, Mrs. Howe and Mrs. Lucy Stone purpose stumping Massachusetts in favor of Wendell Phillips for Governor.

Archduchess Sophia is about to erect, in the suburbs of Vienna, a chapel to the memory of her ill-fated son, Maximillian.

Madame Ristori and her husband, the Marquis de Grillo, have gone to Leghorn, to enjoy the benefit of sea-bathing.

Miss Florence Rice, of Brooklyn, New York, is said to have the finest contralto voice that has been heard in Paris for some years.

Miss Matilda Coneys is still a student at the Royal College of Science for Ireland. She obtained the first prizes in mathematics in 1868.

An Illinois justice has decided that a woman's eyes are *not* her husband's property.

So a woman, in that State at least, has the same right as a man to say, "O, my eye."

Matrimony is said to have cured Jenny Worrel of stuttering.

Husbands do sometimes force their wives into plain speaking.

Mrs. E. W. Lawrence, Secretary of the New York Authors' Union, is the author of a number of anonymous poems of much beauty, which have had extensive circulation through the press. She resides in Brooklyn.

Miss Catharine E. Beecher becomes principal of Hartford Female Seminary, with Harriet Beecher Stowe as assistant and Professor Stowe as lecturer on Biblical History.

Mlle. Olympe Audouard, the brilliant advocate of "woman's rights," has volunteered for the purpose of nursing the sick and wounded soldiers of the army of the Rhine.

Miss Minnie Brabury, of Marshall county, Ind., is studying theology, with a view of becoming a preacher. She is said to be a young lady of fine intellect and rare culture.

Charles Dickens' unmarried daughter is a novelist, and has written several books, among which are "Aunt Margaret's Troubles," "Veronica," and "Mable's Progress."

The printer's strike of San Francisco has had the effect of placing some twenty-five women at the case, and a number are learning to operate the telegraph. One young lady already has charge of one of the Western Union branch offices in this city.

Recently Mrs. J. N. A. Griswold, who has one of the finest lawns in Newport, invited the children connected with the Orphan's Home of that city to pass a day at her residence. A table was set on the wide piazza, loaded with luxuries, of which the children partook freely, and the ringing laugh and frolicking indicated a happy, enjoyable day.

Mrs. James Sadlier is probably the most voluminous feminine writer of America. She has given the Catholic public of America over sixty volumes of original stories and translations from the French. Her last story, "Maureen Dhu, or the Admiral's Daughter," is said to be the best Irish Catholic Story of the period.

Miss Emma C. La Jeunesse, the Albany vocalist, is still having extraordinary success in Italy. She received a diploma by public authority, in that music-loving country, of honorary membership of the Academy of Art, with the name of Prima Donna. Countess Vigo and her husband, the Baron Cale, and a long line of carriages and magnificent equipages, with many of the nobles of Sicily, accompanied her, while bands of music filled the air with gay strains, all doing honor to the American Prima Donna.

The Revolution.

LAURA CURTIS BULLARD, Editor.
EDWIN A. STUDWELL, Publisher.

NEW YORK, SEPTEMBER 8, 1870.

WOMAN'S HOUR IN FRANCE.

Vive la Republique! All hearts are beating at the revival of popular liberty in Paris. The French have found victory in defeat. Their loss has proved their gain. France is rising to the dignity of a republican government. Will she reach the full height, or stop half way? That is the question which THE REVOLUTION in New York asks of the revolution in Paris.

We wish to add our presumptuous voice to the general jargon of advice, suggestion and debate concerning the forthcoming new constitution which is now in process of manufacture under Mr. President Trochu.

The genius of France, more than of any country in Europe, is largely feminine. The fine vivacity of the French mind and manners has been borrowed, generation after generation, more from the female sex than from the male. The influence of woman in France is powerful and universal, extending from the highest circles of the government to the lowest marts of trade. The ladies of Paris set the fashions of the world. Woman's tongue vibrates with a gentler wit in that metropolis than in other social capitals. Courts, salons, council-chambers, committee-rooms, political cabals, academic chairs, the arts, the opera, letters, religion—all these, in France, feel the dominant, and sometimes the predominant, influence of woman. We do not refer merely to such names as Joan of Arc, or De Maintenon, or Pompadour, or Corday, or De Staël, or De Berri or Eugenie, but to multitudes of women who, without being distinguished, or without being known beyond a very narrow sphere of private life, have nevertheless been able to mould in a great degree the plastic temper of Paris, and thus to govern in an equally great degree the destinies of France.

Never say to a Frenchman that women know nothing about trade, for they are thrifty storekeepers; or that they are not competent to literature, for they shine as stars in the galaxy of fine writers; or that they are not fitted for politics, for they have always had a hand in every administration. Woman's influence in France is as positive a fact as the law of gravitation.

There has now come an opportunity to put this influence to a still more influential use. Heretofore women have been only secret factors of the government; let them now demand to become open and integral parts of it. Hitherto their political power has been great but irresponsible; let it now be greater and responsible. France is summoned to change her structure of government. The empire is in ruins. The pillars of the Napoleonic dynasty have fallen. The man of destiny has reached his destiny. Of what stuff shall the reconstructed constitution be formed? All liberal hearts in America wish well to the French people; and the best of American wishes for France is for a French republic. We join in this wish with a qualification. That qualification is, not Thomas Jefferson's mockery of a republic; not a mere pretense of freedom—keeping the word of promise to the ear, and breaking it to the hope; not the usurped dominion of one-half the people over the other and better half; not an aristocracy of sex; not any such falsely-named and undemocratic republic as the American; but a nobler and wiser government, in which every citizen shall have an equal citizenship with every other; in which woman as well as man shall own property, make laws, and mould administrations; in which all civil and political institutions shall be founded and conducted in harmony with God's primal decree of the equality of the sexes. This, and only this, is the true future government for France.

It is frequently said that the French people are too fickle to govern themselves. No people are fit to govern themselves so long as they confine the governing prerogative exclusively to men, and deny it unjustly to women. The French people, considered in a political sense as composed exclusively of men, have never been, are not now, and never will be able to govern themselves. The finer moral element which characterizes woman's nature in distinction from man's is more needed in France as a recognized and constitutional force in the government, than in any other country in the world. Every woman in France should possess a citizen's franchise. The exercise of such an influence by the whole body of French women upon the government would do more to change that government from political fickleness to moral stability than any other device of statesmanship which could now be adopted by that aroused and noble people. Every woman in France who has been widowed by this bloody war ought to be invested with a sacred share in the reconstructed government. In the nineteenth century, no government which is compelled to build itself anew from its foundations ought to build on any other corner-stone than the political equality of all its citizens, without distinction either of birth, or rank, or color, or race, or sex. "They that take the sword shall perish by the sword." Man is the war-maker, and woman the peace-maker, of the world. Sooner or later, woman, like man, must be an enfranchised citizen under all political constitutions. Her golden opportunity in France is now. Let her seize it. If a thousand educated, respected and influential women in Paris should demand of the Provisional Government a representation for their sex in the re-made laws of their shattered country, that demand would be wise, just, and unanswerable.

"The empire has fallen," says the telegraph. No; the ancient despotism still exists. It will continue to exist so long as woman continues to be disfranchised. The new Republic, if it leaves out woman (and nobody seems yet to have thought of her during these first and formative hours), will simply be a modification of the old tyranny. There is but one course of true glory for France. It is to abolish the throne, suppress the Bonapartes, ignore the Bourbons, erect a people's government, and enfranchise woman. *Vive la Republique!*

A DIVORCE OR A SEWING-MACHINE.

The New York dailies chronicle the fact that a lady in Newark, whose husband deserted her some time since, has managed to save from her earnings $100, and has been puzzled whether to invest this sum in the purchase of a sewing-machine or in getting a divorce from her truant lord. If this denizen of New Jersey reads the papers, the experience of a woman in Providence whose situation is quite similar to her own may help her to a decision.

The Providence *Press* records the fact that about a year since, a husband and wife residing in that city, finding their union intolerable, resolved to separate, and agreed further to leave each other in undisturbed possession of what property belonged to them individually. At the time of this arrangement, it may be supposed that the wife had but a small stock of this world's goods, but after a year had elapsed her pecuniary condition had greatly improved. She had accumulated some money, a part of which she invested in the purchase of a horse and buggy. The husband hearing of this stylish turn-out of his former partner resolved to become its possessor; he, therefore, paid a visit to the town where his ex-wife lived, and watching for a favorable opportunity he succeeded in stealing the horse and buggy, and drove off triumphantly. The wife resorted to the law for redress, but found that justice recognized the right of her husband to seize upon her property on the principle that the twain were still one flesh, and hence equal proprietors in the horse and buggy. In this emergency she resolved to see what she could do for herself. She soon discovered that her husband and she had at least one taste in common, as he had also bought a horse and buggy. Watching her chance, she succeeded, entirely unaided, in getting possession of his equipage, and at last accounts had driven off whither no one has yet learned.

It behooves the female citizen of Newark, in view of this case, to inform herself on the following points: 1st. Whether her husband would like the $100 which she has saved? 2nd. Whether, if he has this wish, the chances are in favor of his being able to gratify it? 3rd. In case he did get her money, whether he has $100 of his own upon which she could make reprisals? 4th. If he has the money, whether she is smart enough to get it?

The papers inform us still further that a

bachelor friend has persuaded this deserted wife that she needs a divoree more than she does a sewing-machine. A little reflection on the questions suggested to her may perhaps assist her in deciding whether or not her bachelor friend is right.

THE DECADE MEETING.

Several times lately we have alluded to the probability of a public celebration of the twentieth anniversary of the first National Woman's Rights Convention ever held in the United States; and we are now able to announce the place of meeting and the committee of arrangements.

First, however, let us remind the forgetful reader that the original convention which is thus to be celebrated was held in Worcester, Mass., October, 1850, under the presidency of the lady who is now Mrs. Paulina Wright Davis, of Providence, R. I. It was a meeting interesting in itself, and important as being in some sense the historic beginning of the organized agitation for woman's suffrage in this country. Among its active spirits, taking either an oratorical or epistolary part in the proceedings, were many well-known reformers who are still alive and engaged in the active prosecution of the same reforms. In view of this fact, it has been thought wise to put the decade meeting under the exclusive control of these revolutionary survivors, and to make the festal occasion consist mainly of a re-union of veterans.

Members of the Union Woman's Suffrage Society will recollect that at its meeting held at Apollo Hall, New York, in May last, the subject of holding such a decade celebration was broached, discussed, and finally referred to a committee. A few days ago this committee met in Brooklyn, and with great unanimity took the following action:

Whereas, At the meeting of the Union Woman's Suffrage Society held at Apollo Hall, New York, May, 1870, a committee was appointed to enquire into the expediency of celebrating the second decade anniversary of the first woman's rights convention ever held in the United States; therefore,

Resolved, That the Union Woman's Suffrage Society does not consider it expedient to assume the management of a celebration which, to be thoroughly representative in its character, needs the equal co-operation of the American Woman Suffrage Association; and, therefore,

Resolved, That the Union Woman's Suffrage Society recommends that if such a meeting be held, it be held under the management of the surviving members of the original convention held at Worcester in 1850.

In pursuance of this action, and with a view to make the coming celebration as catholic as possible, and to divest it in advance of any appearance of being the act of one of the two rival national associations to the exclusion of the other, the following call has been issued:

WOMAN SUFFRAGE CELEBRATION.

The twentieth anniversary of the inauguration of the Woman Suffrage movement in this country will be celebrated in Apollo Hall, in the city of New York, on the 19th and 20th of October, 1870,

The movement in England, as in America, may be dated from the first National Convention, held at Worcester, Mass., October, 1850. The July following that convention a favorable criticism of its proceedings and an able digest of the whole question appeared in the *Westminster Review*, written by Mrs. John Stuart Mill which awakened attention in both hemispheres. In the call for that convention the following subjects for discussion were presented: Woman's right to Education, *Literary, Scientific, and Artistic;* Her Vocations, *Industrial, Commercial, and Professional;* Her Interests, *Pecuniary, Civil, and Political;* in a word, Her Rights as an *Individual*, and her Functions as a *Citizen*.

It is hoped that the Old and the New World will both be largely represented by the earlier advocates of this reform, who will bring with them reports of progress and plans for future action. An extensive foreign correspondence will also add interest to the meetings. We specially invite the presence of those just awakening to an interest in this great movement, that from a knowledge of the past they may draw fresh inspiration for the work of the future, and fraternize a generation now rapidly passing away.

As those who inaugurated a reform, so momentous and far-reaching in its consequences, held themselves above all party considerations and personal antagonisms, and as this gathering is to be in no way connected with either of our leading woman suffrage organizations, we hope that the friends of real progress everywhere will come together and unitedly celebrate the twentieth anniversary of a great national movement for freedom.

Prompt answer requested.

Committee of Arrangements.—Lucretia Mott, Sarah Pugh, Elizabeth C. Stanton, Ernestine L. Rose, Samuel J. May, C. I. H. Nichols.

On behalf of the Committee,

Paulina W. Davis, Chairman.

The Union Woman's Suffrage Society (so far, at least, as this journal is entitled to speak for it) is happy to see the above foretoken of a pleasant occasion; and although the society will not attend the jubilee in any corporate capacity, yet it will doubtless be present in the form of many disintegrated parts consisting of individual members, who will be glad of this opportunity to do honor to the patriarchs of the woman's movement in America.

HYDE PARK SEMINARY, CHICAGO.

This Institution, under the management of Mrs. C. V. Waite, proposes not only to furnish a thorough and practical education to women at the lowest possible cost, but an original and most useful innovation on old customs has been made by the Principal. We are informed that a department will be added in which employment will be furnished to those desiring it, which will materially lessen the expense of education at the Seminary.

For the present only machine-sewing, plain and ornamental neeele-work, and the manufacture of hose and other garments with knitting machines is undertaken; but other employments, such as drawing on wood, painting on ivory, etc., will be introduced as soon as possible.

An industrial department in schools for girls is a most admirable idea, and we hope that Mrs. Waite will be able to carry forward her new plan successfully.

Many people are now coming home, and not a few are about to set forth on new trips. Bundles are the bother of the traveler, but they must be put up with. We advise everybody who wants a paper exclusively adapted for wrapping purposes to use the *Revolution*. It can be safely recommended for such uses, and we are sorry we cannot extend the eulogy.

We are sorry that it is out of our power to eulogize the *Eagle* even for wrapping paper. We tried to use it for that purpose the other day, but was unable to do so; it would not hold together long enough, and we are assured that a newspaper must, indeed, be worthless which has for its foundation *only straw*.

We read the other day an anecdote of a Mohawk justice of the peace who refused to commit a man for bigamy, although it was clearly proven that he had four wives. His excuse was: "If he lifs mit four vifes he got bunishment enough. I lif mit one!" That Dutchman was a man of *four*thought.

A SUGGESTION TO THE BENEVOLENT.

Cleveland, O., July 28th, 1870.

Mrs. Stanton and the Friends of Reform in New York:

Dear Ladies: Although a stranger, permit me to address you as friends. At the last annual meeting of the Board of Trustees for the Woman's Homeopathic Medical College it was thought advisable for the true interest of that all-important institution, to appoint a Corresponding Secretary, and I was honored with that appointment Feeling a lively interest in the welfare and progress of our college, I am prompted to lay the subject before you.

The importance of this good work cannot be estimated. We are in our infancy, only two years old; have graduated ten students; they have been earnest, diligent scholars. We trust they have gone out, not only commissioned, but thoroughly prepared to do good. What do we need more than competent physicians, and they of our own sex to treat women and the dear little children whom God has placed more especially in trust of the mother?

My dear friends, I am inclined to the belief that you can aid us materially by sending us students and money. $100 will cover the expense of the lectures. Cannot you raise that amount, and with it defray the expenses to educate one of your number whom you may select from among yourselves. It is the earnest request of the Board that you make an effort in our behalf, and then at your earliest convenience let us hear from you.

Address Mrs. T. C. Stiles, Corresponding Secretary of the Board of Trustees. Box 2346, Cleveland, Ohio.

If your time is too much occupied to attend to it, please intrust it to some one who can.

THE BEAUTY OF PURITY.

Gœthe was in company with a mother and daughter, when the latter, being reproved for something, blushed and burst into tears. He said to the mother: "How beautiful your reproach has made your daughter! A full-blown flower, sprinkled with purest hue, is not so beautiful as this child, blushing beneath her parent's displeasure, and shedding tears of sorrow for her fault. A blush is the sign which nature hangs out to show where chastity and honor dwells."

It is peculiarly delightful to see this "noble sentiment" from a man like Gœthe, as it leads us to hope that it was his love for the beautiful which led him in so many instances (unless history greatly belies him) to give women occasion to blush. He was probably curious to see where honor dwelt!

The Howard Mission and Home for Little Wanderers will give a reception to all its friends and patrons at No. 40 New Bowery, on Sunday, Sept. 4th, at 12½ p. m. Mr. W. C. Van Meter, the Superintendent, will be present again after his long absence, and hopes to see all who are interested in the children's welfare.

The school will open on Monday, Sept. 5th, when they will be ready to receive pupils at half-past eight o'clock in the morning.

Why does a pretty girl need no mirror? Answer. Because she is a good looking (g)lass herself.

THE BATTLE OF BLENHEIM.

[We print the following poem as singularly appropriate just now when famous victories are being won, and it is pretty hard to make out "what it is all about." Who does not remember and admire this poem, and who *does* now read or recollect Southey's more labored productions.—ED. OF THE REVOLUTION.]

It was a summer evening—
Old Kaspar's work was done,
And he before his cottage door
Was sitting in the sun;
And by him sported on the green
His little grandchild Wilhelmine.

She saw her brother Peterkin
Roll something large and round,
Which he beside the rivulet
In playing there had found;
He came to ask what he had found
That was so large, and smooth, and round.

Old Kaspar took it from the boy,
Who stood expectant by;
And then the old man shook his head,
And with a natural sigh—
"'Tis some poor fellow's skull," said he,
"Who fell in the great victory.

"I find them in the garden,
For there's many here about;
And often when I go to plow
The ploughshare turns them out;
For many thousand men," said he,
"Were slain in the great victory."

"Now tell us what 'twas all about,"
Young Peterkin he cries,
And little Wilhelmine looks up
With wonder-waiting eyes—
"Now tell us all about the war,
And what they fought each other for."

"It was the English," Kaspar cried,
"Who put the French to rout;
But what they fought each other for,
I could not well make out;
But everybody said," quoth he,
"That 'twas a famous victory.

"My father lived at Blenheim then,
Yon little stream hard by;
They burnt his dwelling to the ground,
And he was forced to fly;
So with his wife and child he fled,
Nor had he where to rest his head.

"With fire and sword the country round
Was wasted far and wide;
And many a childing mother there
And new-born baby died;
But things like that, you know, must be
After a famous victory.

"They say it was a shocking sight
After the field was won—
For many thousand bodies here
Lay rotting in the sun;
But things like that, you know, must be
After a famous victory.

"Great praise the Duke of Marlboro' won,
And our good Prince Eugene."
"Why, 'twas a very wicked thing!"
Said little Wilhelmine.
"Nay—nay—my little girl," quoth he,
"It was a famous victory.

"And everybody praised the Duke,
Who this great fight did win."
"But what good came of it at last?"
Quoth little Peterkin.
"Why, that I cannot tell," said he;
"But 'twas a famous victory."

Lady Bowring, in a speech made recently in London, said she should be glad to see some of the younger women trained for the ministry. The other learned professions, she believed, would in time be opened to them; "but in the works of the ministry they would be especially in their sphere." There is one thing certain, they could not possibly do as some of those male ministers do.

MISS BECKER'S OBJECTIONS.

We mean her objections to the Married Woman's Property Bill. The House of Commons has accepted the Lords' amendments to this bill. In the same issue of *The Times* which announced this fact, Miss Lydia E. Becker published a letter which (says a correspondent of THE REVOLUTION) "has given rise to a good deal of annoyance even to the members most friendly to the bill." The letter is a condensation of its author's leader in the *Suffrage Journal*. Our correspondent says: "I cannot help thinking it was almost a pity to publish it here at the present moment, when those in charge of the bill accepted the alterations which, at any rate, provide for the most glaring hardships of the present law." Our correspondent's criticisms on Miss Becker may perhaps be well founded. But, at all events, Miss Becker has a right to be heard; and we reproduce her letter as follows:

To the Editor of the Times:

SIR: Will you allow me a little space for a protest against the manner in which the Lords have dealt with the Married Women's Property Bill? Pretending to accept its principle, they have annihilated it.

The bill, as it was sent up to the Peers, secured to married women possession of all property that was their own, whether gained by the exercise of their industry or skill, or accruing to them under the laws which govern the acquisition of property by men. It did this by the simple and comprehensive enactment that a married woman would hold all her real and personal estate in all respects as if she had continued unmarried. This provision was applicable to all, and intelligible to all. It also avoided the insidious suggestion of divided family interest involved in the notion that any property owned by a wife must needs be settled for her "separate use." This odious phrase has arisen from the custom of securing rich wives against the operation of the common law. But it would be a grave misfortune to extend this mischievous provision of "separate use" into every household in the kingdom. Simple ownership implies nothing of separation of interests. Perhaps there are few women who would quite like to marry a man who had taken care to have a large portion of his estate settled "for his separate use," though they would not wish to deprive him of the ownership of one penny of it. Married men are allowed to own their property without this ugly condition. We ask the same freedom for married women. We ask the Legislature, instead of extending the clumsy device by which the rich evade the common law, to the homes of the poor, to take the simple course of abolishing the law itself, and with it the cumbrous provisions which have grown out of the effort to evade it.

We object to the bill which the Lords have substituted for that which passed the Commons:

1. Because it perpetuates an unjust law, and extends a mischievous rule originally framed to evade that law.

2. Because the protection it offers is inadequate to meet the necessities of the case.

3. Because it frees a husband from liability for his wife's debts contracted before marriage, while handing over to him her property and earnings before marriage.

4. Because it applies the complicated rules and decisions of the Equity Courts respecting the separate property of a wife to sums of the most trifling amount, and enables husbands and wives to put each other in the County Courts to determine whether any particular portion of a wife's estate is subject to the control of the husband.

5. Because, in most of its provisions as regards property, it is a "permissive bill," and does not come into operation unless a woman goes through a formal process of application as regards each separate portion of her estate.

6. Because its provisions are unintelligible without the aid of a lawyer.

An accomplished lady writes to me:

"What really is the practical effect of clauses 2, 3, 4, and 5? After reading them over many times, I am not quite satisfied what it is, and what, then, are more ignorant women to do? I hate the bill more and more. Is it not shocking that in the nineteenth century we should be asking in vain for justice?"

It would be a parallel case to their treatment of the Married Women's Property Bill if the Select Committee to which the Peers have referred the University Tests Bill were to report it with the clauses struck out which abolished the principle of religious tests, and others introduced providing that under certain conditions any one might obtain personal exemption from their operation. Were this done, no one doubts that the original bill would be sent back to their lordships for further consideration. The women of England are anxiously waiting to see whether the House of Commons will allow their deliberate verdict to be overruled by a Select Committee of the House of Lords. Women have made during the past session an appeal to the Legislature for the removal of the disabilities which exclude them from the right to influence its decisions. That appeal was rejected, and one of the grounds of this rejection was the allegation that the interests of women were better cared for while they were deprived of political rights than they would be if they had votes. The House of Commons has now the opportunity of justifying this plea. Let them show that they care as much for the establishment of principles which they have declared to be just in regard to women as if the bill concerned the welfare of men. If they will make the same resistance to encroachments on the principle of the Married Women's Property Bill, as they doubtless would in the case of the University Tests Bill, they will, without affecting the justice of the claims of women to representation, destroy one of the strongest practical reasons for pressing it. If they do not, their neglect will strengthen us in renewed efforts to obtain those electoral rights which all classes in this realm deem essential for the protection of their interests and the securing of just and impartial laws. Yours respectfully,

LYDIA E. BECKER.

SAVED BY THE SEA.

BY JUSTIN M'CARTHY.

Continued from Page 139.

"Dearest Lucille, you are nervous, you are afraid! Do not venture. Come back to the roof again, and wait. It will be only a few hours, and you will be safe there. Nanette will stay with us. Come back!"

"No, no, it is impossible! I dare not. Oh, you do not know what would be said! I am not afraid. Go on and hold my hand. You will see that I am not afraid."

"Turn your face, then, to the wall, dearest. Come, that is right! Courage! Why, this ledge is broad enough to dance on. You should see Blondin! How happy for you to have such pretty little feet. There would be room enough for the feet of two such Cinderillas on a sidewalk like that. Good again! Do you hear Nanette calling? Capital lungs that girl has! Now, then—once more—give me both your hands. Ah, here we are at last!"

Thus talking and laughing—partly to keep up her courage, and partly to relieve his own wild excitement—Churchill crept along the ledge, firmly holding Lucille's hand, and watching with keen and eager eye, that pierced even through the growing darkness, every step she made. Where he could get a firm gripe of any stone in the broken wall, he felt comparatively happy and safe; for he thought that, even if Lucille should miss her footing and slip, he yet could hold her up and raise her to the edge of the broken floor. At last she crouched with him safely in the deep old window, and Churchill drew a long breath of relief, although they were now in the teeth of a fierce wind, that howled through the aperture which held but did not shelter them.

Tossing in her boat outside sat the bold Nanette. She had been rowing around the old fort, lying to as well as she could, after running considerable risk of having an oar

broken by the fierce chopping blows which the sudden waves dealt. When she saw the lovers on the window she set her teeth hard, and began to row cautiously toward them, while she talked to the winds and waves, and argued with them and scolded them, as if they were naughty and mutinous young sisters.

"*Ca, chien!* Will you again? *Va, donc, miserable!* Strike again, will you, then? That costs! That says be quick! *Maligne*, you there! That blinds the eyes, though, and one cannot see! For all that, I come round again! Softly, now, and gently! Ah, little pigs of waves! So, once more! Courage, beyond there! *Voila*, Nanette who comes to save the sweet demoiselle!"

Churchill had one arm round Lucille's waist, while with the other he firmly held to the window. He knew that if Nanette could succeed at a favorable moment in bringing the boat close up to the window, not a second must be lost. The little craft could not keep tossing and dashing there a minute of time without being smashed. So he watched, with eager, fierce eyes, for the one favoring instant when he could lift Lucille into the boat—and then it did not matter about him. He could return to the roof and wait there until the tide turned; and it would, indeed, be better so, for then no one could see him landing with Lucille; and so all talk and wonder and scandal would be avoided.

Now, Nanette! now, Cnurchill! The moment is coming; the boat draws cautiously near and near. Nanette is a brave oars-woman, and has the eye, the wrist, the nerves, of one who is at home on the sea, and to whom danger is only a stimulant and a quickener. With skill and care and courage she approaches, her teeth set hard, her eyes wide open. One instant more—alas! a wild, fierce gust rushes over the sea, "straight from the sunset," dashes the waves into a more wild and broken fury than had raged before, and smashes the boat again, again, and again, up to the rugged stones of the tower's wall. The waves and the stone seemed to crush, or rather to crunch the poor little boat, as the jaws of Martin, the bear, might crunch a nut; and while Lucille gives a wild scream, and Churchill a deep, savage cry of disappointment and vexation, the boat goes down, and Nanette is at one moment tossing and struggling in the water, and the next minute clinging, like a wild-cat, to the ledge of the window. Then Churchill flings his arm round the dripping girl, and lowering himself so far out of the tower that the waves lashed him and almost blinded him, he dragged Nanette safely into the frame-work of the window.

"*Tenez*, that wets the jupons, that!" was the first exclamation of the undaunted lass. "And the boat gone down! Up, Madamoiselle Lucille! up, Monsieur! No time to lose! Must not stay here any longer or we shall have the sea for a lodger. The roof! the roof!"

Yes; there was no time to lose. The boat was gone; the sea was growing wilder and wilder; darkness was setting in. It was hopeless to think of any rescue until the sea should go down, and hours must pass before the tide's descent could bring them release. They hurried along the narrow ledge of floor again, the haste and excitement of the moment giving them no time to think even of Lucille's danger. They scampered, like mad school-boys, up the stairs, and when they got to the roof Nanette flung herself down and rolled about on the grass in paroxysms of delight. The whole thing was quite a wild, delicious adventure to this absurd girl, who now indulged, first, in a roll on the ground, and next in a frantic dance, to relieve the exuberance of her mermaid spirits.

It must be owned that Churchill, too, had liked the adventnre well enough so far. But he looked now doubtfully across the driving waters, and he held Lucille's hand firmly in his own, as one clings to a loved being in some moment of supreme crisis.

Presently Nanette gave over her gleesome *carmagnole*, and looked out over the water too. She became serious in a moment. She pushed back the hair which had fallen over her eyes, then cleared the eyes of the sea-spray which had gathered on them, and steadily studied the scene. Churchill read the expression with which she turned to him.

"The sea will rise high to-night," said the fisher-girl, "high, Monsieur, over this tower. If no one sees us and no boat comes out—ah, well, *c'est fini!*"

"I knew it," said Churchill.

"And I," exclaimed Lucille, passionately—"and I am not afraid! I am glad that we should die together."

"Ah, yes, *par example*," murmured the poor fisher-girl; "but *my* lover, *a moi*, is yonder, away in the town!"

That evening M. Desterre sought wildly everywhere for his daughter. That she should be out after sunset was strange; and when the storm came on he was filled with almost frantic fears on her account. He ran down to the beach, and there heard the startling news that a plank of a boat known to belong to the fisher-girl, who was Lucille's special friend and *protegee*, had been flung ashore by the rising tide, and that the girl's lover was in despair about her. M. Desterre at once assumed that his daughter had gone out in the girl's boat, had been overtaken by the storm, and had perished. The wretched father's agony was intense, and it was imbittered by the knowledge that he had trampled on his daughter's love scheme. When things went well with M. Desterre he was a tremendous Voltairean; but now, in his prostrate misery, he collapsed into the most abject of devotees. There was on the beach, as has been already stated, a flaring shrine and hideous image of the Virgin. M. Desterre flung himself before it.

"*Maria sanctissima!*" he exclaimed; "give me back my daughter! Star of the Sea, save my Lucille. Send her to me once more, and—and—*par Dieu*" (and all the eloquence of the prayer broke down into a sob and simple nature), "she shall marry any one she likes tomorrow!"

"*Parole d'honneur*, M. Desterre?" cried a cheery voice in his ear, and Frank Churchill, dripping, bruised, bleeding, with a wondering crowd after him, stood before the astonished father and held out a wet hand.

"M. Churchill! Where do you come from? Where is my daughter?"

"Your daughter I will restore to you in twenty minutes, with the help of a stout boat and any two brave boys here. She is in the old fort with Nanette, the fisher-girl; but there is not a moment to lose, for the sea is almost level with the roof!"

Needless to say that the boat was manned and launched, and the two girls were rescued. There was, indeed, no time to lose. What had happened was simple. When Churchill saw that it was idle to think of attracting the attention of any one on shore, he gave Nanette a quiet hint of his determination; and while she threw her arms round Lucille he flung himself into the sea. A wild shriek from the fort rang in his ears as he plunged into the dark, cold, angry water. He felt very confident of reaching the shore, for he was a stout swimmer, and the tide was rising fast. His great danger, indeed, was that he might be driven ashore too soon, and so dashed against part of the rocky promontory, on the extreme point of which stood the fort now so nearly submerged. But he kept out as well as he could until he was borne in front of the beach where the lights were; and then he allowed the waves to fling him ashore as they would, and they flung him almost at the feet of the Virgin's statue, and of M. Desterre who prayed and vowed to her. The waters that night flowed high above the old ruin.

M. Desterre kept his word. His daughter was affianced to Frank Churchill the very next day. But Churchill, nevertheless, went out to fight in his country's great battle. He served all through the war, and returned none the worse, save for the marks of a wound or two after the fall of Richmond. He is very happy with his French wife now, and they were in Washington only last year.

"We have to thank the Virgin for our happiness," said Lucille to him, piously, one day.

"The Virgin?" replied Frank. "Oh yes, certainly—and also the old fort, and the rising tide!"

PEACE.

MYSTIC, CT., Aug. 19, 1870.

To the Editor of the Revolution:

DEAR MADAM: At a meeting of the Connecticut Peace Society held Thursday, August 18, the following resolution was adopted as the eighth of a series of resolutions favoring peace; and I, as Secretary of the Society, was instructed to forward a copy to your paper, also to the *Woman's Journal*, Boston:

Resolved, That we have assured hope in the women of the land that with their equal rights once secured they, as mothers of our race, will set forward the work of peace to a successful consummation.

Respectfully,

ZERAH C. WHIPPLE, Sec. Ct. P. S.

MR. TULLIVER'S OPINION.—It seems a pity as my lad should take after the mother's side instead of the little wench; but that's the worst o croping breeds, you never can justly calkilate what will come on't. The little one takes after my side now, she's twice as 'cute as Tom. Too 'cute for a woman I'm afraid. It's no mischief much while she's little, but an over-'cute woman's no better than a long-tailed sheep—she'll fetch more the bigger price for that. How my little Maggie understands all that's talked about, and she can read as if she knowed it all beforehand, and allays at her book! But it's bad, bad, bad! A woman's no business being so clever. It will turn to trouble yet, I doubt. GEORGE ELLIOTT.

A Paris husband lately threw away his last chance of domestic happiness, when he threw his wife out of a fifth story window. It is said she took "French leave."

A cautious look around he stole—
His bags of chink he chunk—
And many a wicked smile he smole,
And many a wink he wunk!

SUGGESTIONS FOR WOMEN.

Mrs. Editor: Ladies are perambulating the country lecturing on woman suffrage, and forming woman suffrage associations, cheering each other, dwelling on the encouraging prospect in the near future, picturing to their imaginations, and portraying before their entranced audiences the more than Edenic happiness awaiting woman when, on equal terms with man, she shall do her share in filling the ballot-box on election days, and sharing with him the high official places of the nation.

The theory of the present movement seems to be the *persuasion* of men to admit women to their present political organizations. Strong hopes seem to be entertained of accomplishing this through the means now used, and Wyoming and Utah Territories are pointed to as indications of final general success; but I am unable to discover very convincing evidence of yielding on the part of either the national or any state legislature. Vermont legislators, no doubt, showed honestly their intentions when lately, in a full house, only one vote was cast for woman suffrage. In other legislatures many vote, while they know their vote will be in the minority for that purpose, "just to please the ladies," when, probably, if their votes would secure a majority for it they would cast them on the other side. But it is often said: "We will get up so strong an outside pressure, such an omnipotent public opinion, that legislators will not dare to resist the power behind the throne." Very well; proceed in that direction if you wish, and success to its fullest extent be yours when it is obtained.

In all human undertakings where a practical object is to be accomplished, a practical method of reaching the end sought is necessary. And ladies must have strong faith in the virtue and honor of the male sex if they expect them voluntarily to surrender the power they hold only to share it in common with the other sex. Power, when possessed, is seldom voluntarily relinquished by persons of either sex. When our race becomes humanized, and subject to reason instead of brute force; when wars shall be done away, and passion shall yield to conscience and right; when, in fact, laws shall become unnecessary, man *may* voluntarily resign the scepter, abdicate the exercise of power, and admit *all* to the same plane of political equality he occupies. Perhaps not much sooner.

"But," asks some one, "if the method we have chosen does not contain the elements of success, is there any practical system by which we may gain our object, and wield our powerful aid in the regeneration of the human race?"

I answer: men got their *exclusive* political power by assumption, and have kept it by constant exercise. Woman consented to it by submission, or yielded to it through compulsion by brute force; either of which has given man a "*prescriptive*" right to its possession and exercise, subject only to be overcome by a withdrawal on the part of woman of her submission or consent. And here let me refer to an expression frequently made, which perhaps has some truth in it, that woman can have the suffrage whenever she shall, as a unit, demand it. Whenever the large body of American women, with a near approach to unanimity, demand a share in the duties, honors and responsibilities of government, enough men could probably be induced to open the door and let them enter. But while only a few lecturers and agitators are demanding a chance at the ballot-box, men may laugh at their efforts. It will require the *union* and *action* of the masses to produce a "revolution."

The object of this article is not so much to find fault with the method pursued as to point out another, which at least has the appearance of being more effective. As man holds the position by first assuming it, so let woman first organize all the departments of a government, village, township, county, state, and nation. Permit no man to take part in their doings. When election time approaches put in nomination lady candidates for all the offices to be filled; and when election day comes have in readiness their ballot-boxes, and elect their officers. The late Fenian organization is an example how easily it can be done. This election will give them state and national legislatures, through which they can arrange for adopting constitutions, and putting into operation all the machinery of government. And when an entire organization is effected, and all needful officers chosen and filling their places, then, second, act, pass your laws, raise, by taxation or otherwise, the necessary funds for carrying on the government as independently as though there was no other. It is not at all probable that men would prosecute their mothers, wives, sisters, daughters, etc., for treason against their *male* government. Conflicts of jurisdiction might arise, but could be managed wisely until the government was firmly established. Persevere in this course until men should see the necessity of treating on equal terms with your government, and by treaty or by amendment to the constitutions of the land admit you as equal partners.

This article is not intended to give an entire programme of the system it inculcates. Only an outline, which can be easily carried out in detail by others, is necessary for the present purpose. Some of its advantages may be referred to:

First. If heartily and unanimously engaged in, it would do away with the objection that "the masses of women are content with their present political condition, and only a few persons are engaged in, or care for, the present agitation." It would be, in fact, a demand for equal rights.

Second. Men, seeing their female friends deeply in earnest in the matter, would probably yield to them whatever should be demanded.

Third. The facility and practice acquired by those in office, and all connected with them, would give them the qualifications necessary to enable them honorably to fill such high stations as might be accorded to them by the votes of both sexes.

Fourth. The habit of self-reliance and executive power, and the general interest in public matters which it would inspire, would be of inealculable benefit in all departments and business of human life.

I leave to the consideration of yourself and your colaborers in the "woman's movement" the above suggestions, and retire again to my original

OBSCURITY.

In Lansing, Mich., there are nine young girls, in the Agricultural College, and one of them is preparing for the Michigan University.

LITERARY.

The Modern Thinker.—In this publication a novelty is introduced; white paper and black ink are rejected, and no less than seven kinds of colored paper and four varieties of ink make up its singular typographical dress. Each article is printed by a different combination of colored paper and ink. The publisher invokes the aid of hygiene and art in defense of this innovation.

This innovation, so far from recommending itself as any improvement once giving us a truth in plain black and white, strikes us most unfavorably. It is most pleasant to the eye, and seems rather too fanciful a vehicle for the ponderous matter it contains. The articles certainly can claim originality, many of them ability.

It proposes to discuss all the great questions that agitate the world, and swings from heterodoxy to orthodoxy. In this number J. H. Hoyes discusses scientific propagation. John Fisk gives "The last word about Jesus," and Jennie June writes the love-life of Clotilde de Voux and Auguste Compte.

D. G. Croly attempts to forecast the future in an article of the most daring character. Albert Brisbane, the associationist, predicts the social future. Professor Andre Poey's article on the origin of good and evil will shock the religious community. "King Wealth Coming," "The Positivist Problems," "The Sexual Question," "Religion and Science," (a review of Herbert Spencer), "What we Believe," "Compte's Insanity," "The Subjection of Women," and "Rebuildihg the Temple," are miscellaneous articles of striking originality.

Taken altogether, the magazine cannot fail to attract attention as attempting "Things unattempted yet in prose or rhyme."

The *Atlantic* for September has a very interesting table of contents. Harriet Prescott Spoffard returns to its pages again, and Kate Field gives us an article on Fechter. Miss Lucy Larcom sings some "Mountain Sonnets," and Longfellow gives us a liberal "Handful of Translations." Mr. Howell is entertaining, as usual, and Bayard Taylor, John S. Dwight and George Barrow do their part towards giving us a good number.

The *Catholic World* opens an interesting review of Francis Galton's Hereditary Genius, and maintains its reputation for great literary ability.

A Texas couple lately eloped on horseback, accompanied by a clergyman, and pursued by the bride's father. But the groom was not to be baffled in that way; he had his gall up, and his *bridle* on the horse, and did not wait for a (h)alter, but had himself tied on the spot. We hope they will reach the crib in due time.

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THIRTY DAYS' GRACE allowed on any renewal payment, and the Policy held good.

NO RESTRICTION ON TRAVEL in the United States or any part of North America, north of the Southern Cape of Florida, or in Europe, at any season of the year.

Vice-President, J. W. MERRILL. Secretary, H. C. MORGAN.

BOWLING GREEN SAVINGS BANK, 33 Broadway, New York. Open every day from 10 a. m. to 3 p. m. Deposits of any sum, from Ten Cents to Ten Thousand Dollars, will be received. Six per cent. Interest, free of Government Tax. Interest on new deposits commences on the first of every month.

HENRY SMITH. President.
REEVES E. SELMES, Secretary.
WALTER ROCHE, EDWARD HOGAN, } Vice-Presidents. 94 1y

THE HOMŒOPATHIC MUTUAL LIFE INSURANCE CO.

No. 231 BROADWAY, NEW YORK.

This Company has achieved a decided success, having, in the first two years of its existence, issue over

2,700 Policies.

Insuring over 5,500,000 Dollars.

And has ACCUMULATED ASSETS amounting to over

$375,000.00.

The Homœopathic Mutual Life Insurance Company insures HOMŒOPATHISTS and NON-HOMŒOPATHISTS at *lower rates* than any other New York Company.

Its losses are all *paid within thirty days* after receipt of the proofs of death.

Its policies are all non-forfeitable after *one annual* payment.

No extra charge is made on account of employment or travel.

Premiums and Dividends all cash.

WOMEN INSURED AT SAME RATES AS MEN.

AGENTS WANTED.

Send for circulars and books.

D. D. T. MARSHALL, President.
JAMES CUSHING, Jr., V. Pres.

A. HALSEY PLUMMER, Secretary.
STEWART L. WOODFORD, Counsel.
E. M. KELLOGG, M. D., Medical Examiner.

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E. B. HOLMES, M. D., for Northern New York and Vermont.
GEORGE CLEVELAND, 231 Broadway, New York and New Jersey.
A. B. REYNELL, 7 Waverly, N. Y., for New York and Pennsylvania.
CHARLES G. WIGHTMAN, Bristol, Conn., State Agent.
MARSHALL & SEELEY, Chicago, Ill., for North West.
J. W. TALBOT, 130 Tremont street, Boston, for New England.
JOHN G. DREW, Elizabeth, N. J.
S. B. ROCKWELL, Middlebury, Vt.
H. H. DEPEW, M. D., Maquoketa, Iowa,, for Southern Iowa. all

ERIE RAILWAY.—TRAINS LEAVE Jersey City, as follows:

Through Express Trains leave Chambers street at 8 a.m., 10 a.m., 5:30 p.m., and 7 p.m., daily. Leave Twenty-third street at 7:45 a.m., 9:45 a.m. and 5:15 and 6:45 p.m , daily. On the 8 a.m. train, Sleeping Coaches are attached from Susquehanna to Buffalo; the 5:30 p.m. from New York to Buffalo; the 7 p.m. to Rochester, Buffalo, Cleveland and Cincinnati without change. Superb Drawing-Room Coaches accompany the 10 a.m. train, and Sleeping Coaches are attached at Hornellsville for the accommodation of Western and Southern passengers. An Emigrant Train leaves daily at 7:45 p.m.

For Patterson and Way, from Chambers street depot, at *6:45, *10:15 a.m.; 12 m.; *1:45, 4, 3:30, 5, 5:15 and 6:45 p.m. From Twenty-third street depot at *6:45, *10:15, and 11:45 a.m.; *6:45, *10:15, *1:45, 3:15, 3:45, 4:45, 5:15 and 6:45 p m.

For Port Jervis and Way, *11:30 a.m. and 4:30 p.m. (Twenty-third street, *11:15 a.m. and 5:15 p.m.)

For Middletown and Way, at 11:30 a.m.; 3:30 p.m. (Twenty-third street, 11:15 a.m.; 3:15 p.m.); and Sundays only, 8:30 a.m. (Twenty-third street, 8:30 p.m.)

For Greycourt and Way, at *8:30 a.m. (Twenty-third street, *8:15 a.m.)

For Newburg Express at 3:30 p.m.; Way, 4:30 p m. (Twenty-third street, Ex., 3:15 p.m.; Way, 4:15 p.m.)

For Suffern and Way, 5 p.m. (Twenty-third street, 4:45p.m.) Theatre Train, 11:30 p.m. (Twenty-third street, 11:00 p.m.)

For Hackensack and Hillsdale, from Twenty-third street Depot, at 8:45, 11:45, a.m.; †2:15, 3:45, †5:15, 5:45 and †6:45 p.m. From Chambers street Depot, 9 a.m., 12 m., †2:15, 4, 5:15, 6 and 6:45 p.m.

For Piermont, Nyack, Monsey, and Way, from Twenty third street Depot, at 9:15 a.m.; ‡12:45, ‡3:15, 4:15, ‡4:15, 4:45 and ‡6:15 p.m.; Saturdays only, ‡12 midnight. From Chambers street Depot, at 9:30 a.m.; ‡1, ‡3:30, 4:15, ‡4:30, 5 and ‡6:30 p.m.; Saturdays only, †12 midnight.

Tickets for passage and for Apartments in Drawing-Room and Sleeping Coaches can be obtained, and orders or the checking and transfer of Baggage may be left at the Company's offices—241, 529 and 957 Broadway; 205 Chambers st.; 38 Greenwich st.; cor. 125th st. and 3d Ave, Harlem; 338 Fulton st., Brooklyn; Depots, foot of Chambers st., and foot of 23d st., New York; No. 3 Exchange Place, and Long Dock Depot, Jersey City, and of the Agents at the principal hotels.

W. R. BARR, Gen'l Pass'r Ag't.
L. D. RUCKER, Gen'l Supt.
July 5, 1870.
*For Patterson only †For Hackensack only.
‡For Piermont and Nyack only.

PRO BONO PUBLICO.—ADAMS' FOREST CURE—The best remedy known for Chronic Diarrhœa, Dysentery and all pains, Salt Rheum, etc.

Also, ADAMS' GOLDEN SALVE, a specific for Piles and Constipation, Burns, Boils, Sore Breasts, etc., retailed by druggists generally.

Wholesale at C. N. CRITTENDEN'S, No. 7 Sixth Avenue, and JOHN F. HENRY's, 8 College Place, New York. Don't fail to try them. sep1 4t

THE FARMERS' AND MECHANICS'

LIFE INSURANCE COMPANY

OF

NEW YORK.

No. 49 WALL STREET, CORNER OF WILLIAM.

CASH CAPITAL, $125,000.

$100,000 DEPOSITED WITH THE INSURANCE DEPARTMENT OF THE STATE FOR THE PROTECTION OF THE POLICY HOLDERS.

All the Officers and Directors (without an exception) are Stockholders, and will take good care that the proper reserves for further protection of the Policy Holders will be made.

This Company makes a Cash Dividend to its Policy Holders of 33⅓ to 50 per cent. each year advance, by means of its low rates of premiums.

The safety of the Policy Holder is guarded.

All New York Companies are obliged by the State to set aside the same Reserve. The Reserve for each Company is the same, calculated on the same table of mortality, and at the same rate of interest; consequently, all are safe.

CONDITIONS OF POLICY.

This Company's Policies are non-forfeitable.

This Company imposes no restriction on travel after one annual payment has been made.

This Company insures the lives of females.

This Company will not contest any legal claim.

This Company will pay claims as soon as the proof thereof is fully established.

The rates are lower than those of any other Company organized under the laws of New York, and responsible to the Insurance Department for its safety.

The Farmers' and Mechanics' will grant insurance to suit on the following plans:

ORDINARY LIFE,
ENDOWMENT,
CHILDREN ENDOWMENT,
JOINT ENDOWMENT,
COMPOUND INTEREST, JOINT LIFE,
INCOME PRODUCING,
TERM LIFE,
RETURN PREMIUM,
ANNUITIES,

and in addition to the above plans will issue policies on the

"TONTINE MUTUAL,"

OR CHEAP PLAN FOR WORKING MEN.

Tontine Mutual is a combination of Insurance and Endowment, and is singularly adapted to the wants of a class of people who have hitherto been debarred from the benefits of Life Insurance by its heavy expenses, as the rates for the Tontine Mutual plan are

pay $15 once only.

You pay $2 annually.

You pay $1.10 whenever a death occurs in your Class.

You are certain to receive $1,000.

And if your Class is full $5,000.

Classes are regulated by ages.

BOTH SEXES ADMITTED IN THE SAME CLASS.

ALL HAVE TO PASS A MEDICAL EXAMINATION.

Classes are limited to 5,000 members.

WHENEVER A CLASS IS ONCE FULL, IT WILL ALWAYS REMAIN FULL.

The Company guarantees that in case your death should occur within a year, although there are not one thousand Members in your Class, yet will your family receive $1,000; but in case your Class has more than one thousand Members, then you would receive as many dollars as there are Members in your Class at the time of you death.

FIVE THOUSAND MEMBERS,

THEN $5,000.

Class A. Admits all between the ages of 15 and 35.
Class B. Admits all between the ages of 35 and 45.
Class C. Admits all between the ages of 45 and 60.

TONTINE FUND.

At the same time that you become insured, you also become

A MEMBER OF A TONTINE FUND.

Which may give to yourself, whilst living, a large sum of money.

This is the ONLY Company in the United States doing business on a sound basis, *i. e.*, that has a cash capital of $125,000, and has a deposit with the State for the security of the Policy Holders, that issues policies of this kind.

SEND FOR BOOK OF RATES.

ALL DIRECTORS ARE STOCKHOLDERS.
ALL OFFICERS ARE STOCKHOLDERS.

E. McMURDY, President.
E. MARTINDALE, Vice-President.

WM. HENDERSON, Secretary.
LUCIUS McADAM, Consulting Actuary.
ORLANDO L. STEWART, Counsel.

MEDICAL EXAMINERS.

J. W. HENRY, M. D. RODMAN BARTLETT, M. D.

Persons desirous to act as Agents can write to Farmers' and Mechanics' Life Insurance Company, or call at the office, 49 Wall st., corner of William, New York.

EMPIRE MUTUAL

LIFE INSURANCE COMPANY.

OF NEW YORK.

Office, 139 Broadway.

CHARTERED UNDER THE LAWS OF THE STATE OF NEW YORK.

$100,000.00.

DEPOSITED WITH THE SUPERINTENDENT OF INSURANCE OF THE STATE OF NEW YORK AS SPECIAL SECURITY TO POLICY HOLDERS.

SUCCESS TO THE CRITERION OF EXCELLENCE.

THE EMPIRE HAS ACHIEVED A SUCCESS WITHOUT A PARALLEL IN THE HISTORY OF LIFE INSURANCE.

5,000 POLICIES ISSUED IN FIFTEEN MONTHS, INSURING $10,000,000.00.

WHICH IS THE LARGEST COMMENCEMENT BUSINESS EVER DONE BY ANY OTHER COMPANY IN THE WORLD.

AND WHY NOT?

NOTICE THE FOLLOWING LIBERAL FEATURES, THE MOST FAVORABLE TO THE INSURED, AND UNEXCELLED BY ANY OTHER COMPANY.

ORDINARY WHOLE-LIFE POLICIES ABSOLUTELY NON-FORFEITABLE FROM THE PAYMENT OF THE FIRST ANNUAL PREMIUM.

ALL OTHER POLICIES NON-FORFEITABLE AFTER TWO ANNUAL PAYMENTS.

ALL POLICIES INCONTESTIBLE FOR USUAL CAUSES, AND ABSOLUTELY INCONTESTIBLE AFTER TWO ANNUAL PREMIUMS.

ALL RESTRICTION UPON TRAVEL AND RESIDENCE REMOVED, AND NO PERMITS REQUIRED.

ONE-THIRD OF PREMIUMS LOANED TO THE INSURED, IF DESIRED, AND NO NOTES REQUIRED.

NO ACCUMULATION OF INTEREST ON LOANS OR DEFERRED PREMIUMS, AND NO INCREASE OF ANNUAL PAYMENT ON ANY CLASS OF POLICIES.

DIVIDENDS ACCUMULATIVE, THE SURPLUS BEING RETURNED TO THE POLICY-HOLDERS EQUITABLY, EACH RECEIVING THEREOF WHATEVER HE MAY HAVE CONTRIBUTED THERETO.

THE BUSINESS OF THE COMPANY CONDUCTED UPON THE MUTUAL PLAN.

EXAMPLE OF THE NON-FORFEITURE PLAN OF THE "EMPIRE."

Age of party insured, 35. Ordinary Whole-Life Policy.

One Annual Payment will continue the policy in force 2 years and 3 days.

Two	"	"	"	"	"	"	4	"	12 "
Three	"	"	"	"	"	"	6	"	27 "
Four	"	"	"	"	"	"	8	"	46 "
Five	"	"	"	"	"	"	10	"	56 "
etc.,			etc.,			etc			etc.

GUARANTEE INTEREST PLAN.

AN ENTIRELY NEW FEATURE.

Number of Annual Premiums *limited*, varying from five to twenty-three, according to age.

SIX PER CENT. COMPOUND INTEREST GUARANTEED from the commencement to the end of the paying period on ALL THE PAYMENTS, until the sum insured shall have accumulated.

The MONETARY VALUE of the Policy, during the paying period, AVERAGES MORE THAN TWELVE PER CENT. COMPOUND INTEREST; and subsequently, during the whole of life, the policy will probably pay an income on its face EQUAL TO ABOUT SIX PER CENT., and at death the AMOUNT INSURED PASSES UNIMPAIRED to the representatives of the insured.

The policy (maturing at death) is issued at the time of the first payment for the full amount insured, thus combining the advantage of both Life Insurance and Savings Bank.

According to the age and annual premium, and in the number of years indicated below, (the payments then ceasing,) a policy on the Guarantee Interest Plan accumulates to ONE THOUSAND DOLLARS. Double the given premium gives $2,000, etc., etc.

At age of	The Annual Premiums of a Policy of a $1,000 being	Will in	Amount (the whole sum to be paid) to	To which add Interest (Secured by the Policy) as allowed by the Co.	Premiums and Interest (forming the basis of subsequent income) equal
15	$22.16	22 years	$487.52	$512.48	$1000.00
21	26.15	20 "	523.00	477.00	1000.00
27	31.12	18 "	560.16	439.84	1000.00
33	37.46	16 "	579.36	420.64	1000.00
39	45.76	14 "	640.64	359.36	1000.00
45	57.01	12 "	684.12	325.88	1000.00
51	72.97	10 "	729.70	270.30	1000.00
or, varying the Annual Premium and the number of years.					
14	$50.44	13 years	$655.72	$344.28	$1000.00
20	56.47	12 "	677.64	322.36	1000.00
26	63.62	11 "	699.82	300.18	1000.00
32	72.76	10 "	727.60	272.40	1000.00
38	82.87	9 "	745.83	254.17	1000.00
44	96.23	8 "	769.84	230.16	1000.00
50	113.46	7 "	794.22	205.78	1000.00

At intervening ages, the same results follow from proportionate premiums.

☞ FIRST CLASS AGENTS WANTED IN ALL PARTS OF THE COTNTRY. APPLY AT THE HOME OFFICE, 139 BROADWAY.

OFFICERS:

G. HILTON SCRIBNER, President.

LEMUEL H. WATERS, Actuary.
THOMAS S. K. MARCY, Medical Examiner.

EVERETT CLAPP, Superintendent of Agencies.

GEORGE W. SMITH, Vice-President.
SIDNEY W. CROFUT, Secretary.